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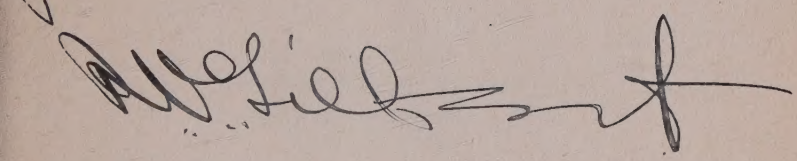

The Church and Printer's Ink

By
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Pastor, First Presbyterian Church, Independence, Iowa

Foreword by
WALTER IRVING CLARKE,
Publicity Director, Presbyterian Church, U. S. A.

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Foreword

AS the active working head of the Presbyterian Publicity Department for several years, I have a high respect for the advertising and newspaper methods cultivated by many ministers of the Gospel. Although some publicity experts affect to belittle the publicity ability of preachers, I cheerfully testify that some of the most helpful and valuable material, used in recent years by local churches in promoting their interests, has been devised wholly by their own devoted and enthusiastic pastors. Shining examples of such matter and methods are constantly being reproduced in *Presbyterian Publicity,* the monthly service sheet freely circulated among denominational leaders.

Rev. Ralph V. Gilbert has proved by many practical demonstrations his alertness and wisdom in the use of printer's ink. In this manual of church publicity he has assembled suggestions, the fruits of experience, that will be of service to heads of churches in all denominations. Herein are live ideas, sound sense, good taste. This book will be a publicity guide especially for small-town or rural churches, and will serve also as a trustworthy aid to ministers in larger cities. With Mr. Gilbert's manual as a working basis, supplemented by the up-to-date material issued from time to time by denominational headquarters, the local church may

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sanely and steadily enlarge its field and extend the growth of God's Kingdom.

Let me urge each pastor or any church official using Mr. Gilbert's publicity maxims, to be sure that a definite Gospel message, brief but striking home, gets into every bit of his printer's ink. The printer may mix brains with his ink, but it is the preacher who, with both ink and brains, must mix the Gospel. And the pastor who treats the printer like a Christian brother will find the traditional printer's devils not so black as painted. I have in mind a Presbyterian minister who has for years personally taken his weekly calendar copy to a printer with a kindly message of appreciation for work well done, until that printer has turned from evil habits to Christian living and become a shining example to his craft. A great asset to the church, in relation to the printing world, is the prompt payment of all bills. Careful attention to this business detail makes printers realize that Christianity is genuine.

Cultivation of the local newspaper editors also should be along lines which convince them of one's sincerity and of the brotherliness of Christianity. The wise pastor enlists himself as a member of the local newspaper staff, not only for news of his church but also for gratuitous supplying of personal, social and general items that come to his ken, even unrelated to his church.

Mr. Gilbert has well stressed the importance of church weekly calendars. I have long regarded

the weekly calendar as one of the most effective and essential forms of publicity for the promotion of Christianity. Every issue ought to have a "Pastor's Corner," or some other distinctive place for a pithy, pungent pastoral message that will carry an evangelistic note broadcast into many hearts that otherwise might never be touched. Good calendars deserve to be circulated, not only in pews, but also through special mailing lists. Each church ought ultimately to have its own calendar, completely home-edited and home-printed; but until that happy consummation is reached, many churches will continue to find the denominational syndicated calendars a worthy help. Since the Presbyterian Church started the syndicated calendar plan, other denominations have adopted the idea with similar success. With denominational publicity departments the syndicated calendar is not a money-making scheme, but purely a matter of service, enabling local churches to enlarge and to illustrate their weekly calendars at low cost.

I heartily endorse all that Mr. Gilbert says about many churches not being known in their own towns. I recall particularly my first visit to a considerable city in that great and flourishing section of our country known as the Middle West. An important Presbyterian conference was at that moment in progress in one of the chief and most central Presbyterian churches of that city. I walked from the railroad station through the heart

of the town, inquiring constantly for that church as I went. Not a policeman could tell me, not a business man, not a high school student or teacher, not a woman, not a cab driver, among all the people I accosted! I finally decided to go to the Y. M. C. A., to inquire there. Oh, yes, everybody knew where the Y. M. C. A. was. And at the Y. M. C. A. I learned that the church I sought was in the very next block! And many of my fruitless inquiries had been in the immediate vicinity of the unknown church.

Just because your church has stood in its location half a century, or a whole century, do not imagine for a moment that the current generation of your own community knows it. The candlestick is known only by the beams it throws. Let your light so shine—and pure publicity is a multiple illuminant!

Changing the figure, in conclusion, I cordially commend to all ministers of the Gospel, to all local church workers, Mr. Gilbert's practical publicity provisions. Here is not only solid, stimulating food for sturdy churches, but also yeast to leaven lifeless lumps. It is a healthful and heartening ration, to be taken judiciously yet liberally, and to be intelligently administered in Christian activity toward famine relief in a world whose hunger the Gospel of Christ alone can satisfy.

WALTER IRVING CLARKE.

Philadelphia, Pa.

Preface

THREE objectives have been kept in mind while preparing this volume. First: to present workable plans for church publicity and printing. Only such plans, that have been tested and found valuable, have been considered. Second: the small and medium-sized churches, whose resources are sharply limited, have been kept in mind. Third: every effort has been made to present these plans and methods without any "padding." Not a voluminous book, but a manual, in the true sense of the word, has been the end sought for.

The author will be happy to furnish samples of the publicity matter herein described to anyone requesting it. Send stamp with your request and address the writer at 403 Second St., S.W., Independence, Iowa.

R. V. G.

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I

THE USE AND PURPOSE OF PUBLICITY

THE future historian, as he writes about the wonders of the first quarter of the twentieth century, will certainly devote a chapter to the science of advertising. It is surely one of the marvelous developments of the age in which we are living. So true is this, that we have come to a place in its development where we can correctly speak of it as a "science." The modern manufacturer who has a new brand of chewing-gum or soap to put upon the market knows, with a fair degree of accuracy, just how many thousands of dollars he must spend in advertising before the sales begin to take place over the counter of the retail store. The costs and the comparative results of publicity in the daily press, the national (monthly) magazines, the weeklies, the wayside bill-boards, the street cars, etc., have been determined with the precision of a formula. However we may feel about it, advertising, like a great many other modern phenomena, has come to stay. We may decry its influence; we dare not ignore it.

The question we have to meet is this: Does this mean anything to the Church of Jesus Christ?

Our answer to this question depends, to be sure, very largely upon our conception of the mission of the Church. Some have sought to answer it by asking another question: Were Jesus living today, would He advertise His Gospel, His meetings, etc.? We need to be pretty sure of ourselves before we make a dogmatic answer to this. The argument *ex silentio* is always a dangerous thing. When the Germans ravished Belgium, there were many who asked the same question in all sincerity. And a keen-minded theologian replied, "The Master never faced in His own experience . . . a national problem such as Belgium met when the Prussians crossed the border."[1] And what is true of the world situation in 1914 is true of many other things, of which advertising is one. The only thing we can do is to examine each new situation, as it impinges upon the Church, in the light of the principles of Jesus.

Sometimes a little bit of commonsense is a great help in such matters. Let us put the problem this way: Does it seem reasonable that the Church, in the midst of the present unrest and confusion, should deliberately refuse to avail herself of a means to propagate the Gospel which modern science has prepared, simply because it is modern? If the answer is, "Yes," then, by all means, let us remove the sanitary, individual communion cups,—they are a modern invention! Let us take out the

[1] Fosdick, *The Challenge of the Present Crisis*, p. 24.

electric lights, the steam heating, etc., etc.,—for all and sundry are assuredly modern!

THE CHURCH SHOULD ADVERTISE

Many centuries ago, a divinely-called man marshalled his soldiers and told them to shout, as a battle-cry, "The sword of the Lord and of Gideon." God's blessing plus man's ability equals infinite accomplishment, in the arithmetic of heaven. It was a wise minister of the Gospel who remarked, once upon a time, "I believe in God's Word and printer's ink!" Methinks his words and those of Gideon of old are of the same fabric.

The Presbyterian New Era Movement evolved three reasons why the Church should advertise. The words are well worth quoting:

1. The Church should advertise because it has the greatest thing in the world to advertise. It has the Bible, the Cross, the Gospel of Jesus Christ; it has the way of eternal life.
2. It should advertise because advertising is the best way to reach all people. There is no place so remote but that it can be reached by advertising today.
3. The Church has no right not to use this way. If the Protestant churches of the United States can seat 53,500,000 persons, and if the Protestant membership is about 25,000,000, and if all these members were regular attendants (and, of course, they are not!),—there would still be 28,500,000 seats to be filled.

It is a mere matter of figures, therefore, that

the Church is operating upon capacity basis that is only twenty-eight per cent. efficient.[1] How long would an ordinary corporation remain solvent if conducted like that?

A few years ago, I went to a town of about three thousand five hundred people to attend an annual county Sabbath School convention. The town was in Pennsylvania,—a state noted for its corrupt politics and its efficient Sunday-school organization. These annual county conventions were always great events in the life of the community where they were held. Being a stranger in the town, I inquired, as I alighted from the train, where the convention church was located. There were several men at the depot, of average intelligence, and yet none of them had the slightest idea! If anyone thinks that this story is far-fetched, let him do some experimentation himself. Walk into any city and inquire for the "First Presbyterian Church," or the "Calvary Presbyterian Church," of the first few pedestrians he may happen to meet on the street. Unless, by accident, he meets with some church worker, he is going to have the surprise of his life.

The ignorance of the average man on the street in the matter of things ecclesiastical, is appalling. And it must be kept in mind if we wonder at the crime wave and the revival of paganism that is

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[1] *Church Management*, Vol I, No. 4, p. 180.

lifting its leering face in the very midst of society today. Some way, some how, the Church must get its Gospel before the world in a vastly more effective way than has ever been done heretofore.

And as to Biblical authority for advertising, the Christian need only read his Bible carefully to discover a great deal. Consider, for example, the spectacular actions of the Old Testament prophets: Isaiah was bidden to walk naked through the streets; Jeremiah was told to travel hundreds of miles and hide a girdle in the Euphrates and then repeat the same journey and bring it back when it was decayed; Ezekiel was to make a painted tile into a miniature city, with toy embankments to illustrate a siege. These devout men did not advertise in newspapers and billboards, for the simple reason that those things did not exist at that time. But if it was not pure advertising that they carried on,—then I fail to understand the meaning of the term. As for Jesus, the fact remains that miracles were a most effective means of advertising. And the Cross, as treasured by the Church, is the highest piece of advertising we can imagine. The Protestant Church would do well to take a leaf out of the Roman Catholic Church in this matter, as Dr. C. R. Brown pointedly remarks.[1] What else did Jesus mean when He said, "And I, if I be lifted up, will draw all men unto me," if it were not

[1] *Why I Believe in Religion.*

just this, namely, that the symbol of the Cross would attract men and draw them to the God who had given His only Son?

HOW SHALL THE CHURCH ADVERTISE?

Assuming that the above propositions are accepted, the next question that comes to us is one of method. How shall this be done? The following principles are offered as a guide in the general policy of church publicity. Further on we shall consider in detail various means and methods.

(1) It needs hardly be said that publicity can never take the place of other forms of effort on the part of the pastor. The local pastor who maps out a comprehensive plan of church advertising, and then sits down in his easy chair to await results, is doomed to bitter disillusionment. The manufacturer who has a new brand of soap or shoes or talcum powder to sell knows better. He advertises as something to be done in addition to everything else. And the minister must realize this. Nothing can take the place of pastoral calls, of personal evangelism, and of all the other manifold duties which present themselves.

(2) The publicity which is planned must be in keeping with the dignity of the Church and the uniqueness of the Gospel. In saying that the Church must advertise because business firms do, does not imply, by any means, that the same methods should be employed. Most emphatically

they should not. The minister that prepared pieces of cardboard, the size and color of a stick of gum, and wrapped to look like gum, with an invitation to his church printed thereon,—surely transcended the laws of good taste and dignity. There is nothing in all the world as cheap as cheap church publicity! The catchpenny devices of the commercial world should be shunned like a plague.

(3) At the very outset, also, the minister must determine upon the general policy of his publicity. This is fundamentally important, for it takes him back to the equally fundamental question as to that attitude the Church should take toward the world, *in* which it is, but *of* which it is not. Should the Church stoop down to the level of the streets and plead and beg people to enter its doors? Or, should it stand majestically, with its doors wide open, and say, " Come unto me, I will show you the Christ! " This matter will bear serious thinking.

It should be stated, here, that this brochure is written upon the basis of a positive answer to the second question. It is a grave mistake, in the opinion of the writer, for the Church ever to assume the whining, wheedling, pleading attitude. The Church needs men, of course; but vastly more do men need the Church. The Church is the repository for the most valuable thing in the world, the Gospel. It should spare no effort to advertise this fact; to hold it forth on each and every occa-

sion. But to try to wheedle men into accepting it; to force it down their throats, as it were,—that is quite another thing.

Prof. Sleeth, of Western Theological Seminary, was wont to say to his students in elocution: "Gentlemen, your responsibility ceases when you have stated the Gospel message as plainly and as emphatically as you can."

In this we have as example no less a personage than Christ. Search the New Testament as you will, and you will discover never a time when He stooped to coax somebody into doing something that person did not wish to do. He went to extreme lengths to make His mission plain and to proclaim His Gospel—aye, even to the Cross; but He permitted Nicodemus and the Rich Young Ruler to depart without accepting the Gospel and its claims.

(4) Again, it goes without saying, that advertising must be truthful. The commercial world has learned this. The sooner the Church learns it the better. "What," exclaims some one, "do you insinuate that there is such a thing as untruthful church publicity!" I do. When the World War began and everybody was obsessed by the fear of submarines, a certain minister advertised as his sermon-subject, "Submarines." He had a full house, of course. He then spent five minutes talking in a general way about submarines and then forthwith launched into the usual Gospel sermon

for the remaining period. Measured by the stern standards of the business world, that minister had misrepresented his "goods."

Not only must the Church be on the level with cold business, it must do better. Therefore, we do not hesitate to say that whenever a minister creates the idea that something unusual is going to take place in his church, when nothing but the ordinary kind of service will be held,—that minister has erred grievously. He has sown to the winds and he will certainly reap the whirlwinds. It is an accepted dictum of advertising that you can sell anything—once! And that is so. But the modern business house continues in business, not because of the initial sale, but because of "repeat orders." The Church cannot hope to escape the workings of this rule. A minister can, by a deluge of advertising, fill his church—once! But unless he can meet the reasonable expectations of his audience, his work in that community has ended. You cannot deceive people: the man on the street that is lured into a church service and then finds the sermon cleverly misrepresented, is not going to be lured again.

(5) Local church publicity must not be competitive with other sister-churches. Here is one place where church advertising parts company completely with commercial advertising. If your town has two grocery stores, or twenty, they can openly compete. But the day when the Pres-

byterian, Methodist, Reformed, and Lutheran Churches of your town begin to compete, is going to be a sad day for your community. The Church has the fiercest competition of any organization in the world. It must constantly row upstream against the raging current of human passion, greed, and indifference. And for any local church to turn aside from this eternal struggle to vie with a sister-church, a few blocks away, is a sight to make angels weep and fiends rejoice.

(6) An intelligent plan of parish publicity cannot be worked out until the minister recognizes the different kinds of advertising, learns their value, and is able to fit them into his general plan. Roughly speaking, the business world recognizes two kinds of advertising: First, there is the fundamental kind represented by the nationally circulated magazines. Suppose a manufacturer has a new kind of baking powder to sell. He will spend many thousands of dollars upon the great women's magazines, and he will not sell a can of his baking powder—yet! Then, when he has made his future customers acquainted with his commodity, he begins a local campaign of daily newspaper advertising. He will select a given area of the country, and heavily advertise in the newspapers that best cover that area. It is this kind of advertising that makes the baking powder move across the counters of the retail stores. Both forms were necessary.

It is so with the church. There are a great

many kinds of publicity which are, so to speak, of the magazine type. They are absolutely necessary to keep the church before the minds of people. But they bring no crowds—yet! There are other forms of advertising, of the daily newspaper type, which bring the people. Both are necessary.

(7) A general rule for all advertising is to make the message as clear and concise as possible. When William Wrigley was asked the secret of his phenomenal advertising, he replied, "Tell it to them quick, and tell it to them often." Herein lie the whole law and gospel of publicity. Brief advertisements, short sentences, wide margins, plenty of "white space,"—these are the watchwords of the wise minister.

(8) Finally, after a publicity plan has been evolved and put into operation, the minister should expect neither sudden nor spectacular results. It would be disastrous, if they did come, for more reasons than one. A bulletin board may be erected on the church lawn; a framed invitation may be hung in the hotels; press advertisement may be employed,—and the weekly audiences seem no larger. Here is no place for impatience.

Advertising is a problem composed of many factors. Let the minister seek them out. The local merchant who pays five dollars for his weekly advertisement in the paper, realizes that if he doubled the size of the advertisement and doubled the cost, he would not double his business. If that

were so, every business man in town would double his advertisements every week! Yet, notwithstanding, there *are* times when it pays exceedingly well to double the press advertisements.

There is probably no field where it is so perfectly easy to waste money as the advertising field wrongly understood. William Wrigley, the chewing-gum king, tells quite cheerfully how he began his New York advertising campaign. It cost him an even $100,000, and, as far as he could tell, he sold not a single extra stick of gum! But, as all the world knows—unless it is blind—Mr. Wrigley did not then, and therefore, forsake advertising.

By keeping his eyes open, the average minister can accumulate quite a sum of advertising knowledge. And this he ought to do. He can learn something every day even though he become as old as Methuselah. Furthermore, the Presbyterian Church, among other denominations, maintains a Publicity Department, as part of the office of the Stated Clerk, Witherspoon Building, Philadelphia, where expert advice on the whole subject of church publicity is fully and freely given. The monthly service sheet, *Presbyterian Publicity*, is a veritable gold mine of ideas on this subject.

II

THE PRESS

IT was none other than the great Napoleon who said that he feared the power of the press more than an army with bayonets. Certainly, the pastor can ill afford to ignore the press of his own community. Let us examine this local press.

THE PRESS

Roughly speaking, the press of a community is one of three kinds, viz.: 1. There is the small weekly paper of the small town or county seat. 2. There is the small daily paper, in the larger towns and smaller cities. 3. There are the great metropolitan dailies of the large cities.

Inasmuch as this manual is written, frankly, as a guide to the pastor in the small city or town, we are not especially concerned with the great metropolitan daily. The pastor whose church is large enough to permit him to advertise in the latter, will need expert advice that will bear specifically upon his church and the daily in question. We are concerned with the church that can afford little or nothing in the way of paid publicity. There is a widespread idea abroad among pastors

that the whole subject of church publicity concerns only those large churches whose resources are great. It is our purpose to demonstrate that a great deal of publicity may be had by the very smallest church, free, if the thing is gone after in the right way.

(1) Get acquainted with the editor or proprietor of your local publication, weekly or daily. You will generally find him to be a human being. He may eye you suspiciously when you first come into his sanctum; but remember that three out of every five people that come to see him have a complaint to make. A certain news item did not suit them, or there was a typographical mistake that made them appear ridiculous, or they did not get any publicity at all, etc., etc. But when the editor finds that you have come upon a friendly mission he will warm up amazingly. This, then, is your first duty.

(2) Study the make-up of his paper. Make every effort to see things from his viewpoint. Practically all the complaints made by ministers that their publicity is ignored arises from just this very thing, namely, they have failed to discern the editorial policy of the editor in question. There is no business that so entirely depends upon the good will of its constituency as a newspaper. And the average editor is pathetically eager to please as many people as he can. If he refuses your copy, rest assured that, all things

being equal, there were good and sufficient reasons for so doing.

(3) If the paper is a very small weekly, and the owner possesses no linotype, then the amount of copy he can set up each week is sharply limited by the size of his printing force. It takes time to set up copy by hand; and the editor declines each week a great deal of matter that he would like to print simply because his compositors are limited in the amount of type they can set.

It must also be kept in mind that the small weekly does not sustain itself. The proprietor actually makes his profit upon the job printing he does on the side. He would be less than human, therefore, if, having an extra large amount of job printing, he did not curtail the composition work of his publication.

The next thing that has the right of way, in a publication, is the commercial advertising. There are certain seasons of the year when this pours into his office in a flood-tide. He must take care of that first,—at least, if he is planning to continue in business.

(4) If the publication is a large metropolitan daily, the minister must recognize the space limitations. Very few people have any idea how these great daily papers are overwhelmed by material; or have any conception of the daily battle that is waged to decide what shall be printed and what shall be left out. And the larger the daily, the

less space available. Church news, therefore, must be very much condensed; and the minister is fortunate if he can get a few lines here, whereas, in a smaller publication, he might get a number of paragraphs or a column, in similar circumstances.

(5) The most ideal publication, from the standpoint of the minister getting publicity, is the small city daily. It always has a battery of linotype machines, and thus has solved the composition work problem. At the same time, it is not so crowded for space as the large metropolitan daily. The minister who is located in a parish where a small daily paper is published has only himself to blame if he does not get a great deal of publicity for his church.

THE MATERIAL

The material which the minister seeks to get into print—and has a right to expect shall be printed—falls into three classes, viz.:

(1) The regular weekly church announcement. This consists of the morning and evening church services, the young people's meeting, the mid-week service, the stated meetings of the various organizations. It is exceedingly valuable to have these stated meetings appear every week. But the value is increased a hundredfold if the minister can plan his work so as to be able to announce his sermon-subjects in advance; the leaders, in advance; etc.

That information transforms a stereotyped announcement into something live.

(2) The extraordinary activities of the parish. Such events as Children's Day, Rally Day, the annual financial every-member canvass, the annual social visitation. Anything unusual or out of the ordinary that occurs about the church. This is one hundred per cent. news, and no editor will refuse it. It awakens interest in the mind of the outsider and increases the loyalty of the church members themselves.

(3) The special happenings of the Church at large. The meeting of the General Assembly, of the Synod, of the local Presbytery. The benevolent budget, how it is to be raised; the amount, and how it is to be spent. Every minister, out of sheer loyalty to his church, if for no other reason, ought to do his bit in getting such matters before the public at large.

THE METHOD

The keynote of the whole problem of getting the maximum amount of publicity, consists in getting the editorial viewpoint, and keeping in mind the editor's problems. Don't expect the impossible: don't expect him to do what you, in similar circumstances, would not do! An item is "news" for two reasons: First, because it appeals to a large number of people. Second, because it is timely. You cannot take a first class piece of

news and wrap it in a napkin, and expect it to be of any value later. Some time ago, a certain bishop delivered an address on a mooted question. The Associated Press asked him for an abstract. He sent it, in book form, a few months later! One need not be a seasoned newspaper man to realize that it had, then, absolutely no news value. Yet, doubtless, the worthy bishop is one of many who loudly cry out that the secular press discriminates against the activities of the Church!

The words of Dana, veteran newspaper man of New York, need to be kept in mind. Asked to define "news," he said: "If a dog should bite a man—that would have no news value. But, if a man should bite a dog—that's news!" So, do not torture your editor-friend with the voluminous manuscripts of some favorite sermon! He simply cannot print sermons. Of course, if you dedicate a new church building, or celebrate an anniversary, your sermon or address may be very acceptable. The event will have awakened a great deal of interest in the community and the printed sermon will be cherished as a valuable part of the day's events.

Long experience has developed a kind of sixth sense in the mind of the editor. Presented with a page of copy, he is quick to learn if the ulterior motive is propaganda. And he is equally quick to discover whether the minister is sincerely interested in advertising the church or whether, behind

all the proffered publicity, there lurks the secret motive of advertising himself. The minister who fancies that he can hoodwink the editor has deceived only himself. And he has made it doubly hard to get really worth-while publicity accepted.

We have before hinted at the fact that the editor is entirely human. He is. For this reason it will pay the minister to choose the publishing plant in his community which seems the best equipped, and give that plant all his job printing. He may have to pay a little more than the various specialty printing concerns, scattered over the country, charge. But, that extra expense will buy an amount of good will on the part of the editor-printer that is simply beyond price.

As a final summary, the writer is more than convinced that the average publisher will give the Church all the publicity she deserves,—and more—if the matter is presented in the right way. Since the World War, the man on the street has become increasingly interested in the activities of the Church, and religion in general. And editors, always quick to feel the popular pulse, are opening their columns to religious news in a way that the wise pastor cannot afford to neglect. I personally know of a city of more than 100,000 population where the daily papers were controlled by a corrupt element in local municipal politics. Before the World War, they scorned to print a line of Church news—except scandal—unless it was paid

for at the regular advertising rates. But after the war, they saw a great light. Now, not only do they eagerly accept for their "Saturday Page" all the church news they can get, but they actually pay the local Y. M. C. A. to act as a clearing house for such news! And this change of policy is typical.

III

THE UNITED STATES MAIL

ALL things being equal, the average pastor cannot take care of a parish adequately, if the church membership numbers more than three hundred communicant members. And yet, a church whose membership ranges from three to five hundred members is seldom able to hire a secretary, let alone an assistant. If a church has more than five hundred members, it is generally able to engage extra help. Given a parish, then, where the communicant membership of a church ranges from three hundred to five hundred, what shall the pastor do?

There is a pastor's assistant at hand, waiting to be called upon, who will serve pastor and parish with an unexcelled efficiency and at a merely nominal expense; he never complains, never becomes tired; never resigns; he has access, and a welcome access, to every home in the community. Who is this paragon? It is none other than the United States Mail! Shake hands with him, Mr. Pastor, and set him to work; he awaits your bidding!

THE MAILING LIST

We are assuming that the pastor has a card index. If not, let him procure one without delay. Let him buy a system that appeals to him! If he can find none, it is an easy matter to set aside a drawer in the desk, have your printer cut cards that will exactly fit it; and print on those cards the filing system you have personally devised. And presto, at a nominal cost, you have an individual card index!

Possessing a card index, the pastor will, as soon as he arrives in a parish, start to work accumulating a mailing list. This will be composed of three kinds of people:

(1) He will start a file of "prospects." The life insurance agent makes his living by his prospect list. The pastor would do well to follow his example. This prospect list is composed of the names of the people who are not members of any church and who, to all intents and purposes, seem inclined toward your church. They range all the way from people who have church letters in their possession and only wait to be asked, to unite with your church, to those hardened characters, to whom, apparently, the Gospel appeal means nothing. The outstanding snare of the average pastor is to mentally divide this list into the "hopeful" and the "hopeless."

This prospect list is a continually growing one. The moment he learns of a new family, uncon-

nected with any church, he must write their names down. He will read the "Personal" column of his local paper with zeal, for it is a mine of information. He will learn new names every week; get correct initials—and oh, how important that is!—and at once transcribe this data upon his card index.

(2) He will have a list of members of his church who have moved away. He will get their correct addresses; and put thereon every family as soon as it moves out of his community. Presbyterian sessions are now required to divide the membership roll into "resident" and "non-resident" members.

(3) Finally, he will accumulate a list of names of people who are members of his church, who have not moved away, but have become indifferent to the claims of the church and who seldom or never attend. These are the names that weigh heavily upon the pastor's heart; but he cannot ignore them. Here, also, should be grouped the invalids and shut-ins, and all who are unable to attend church services regularly.

UNCLE SAM'S ASSISTANCE

It is here that your silent but efficient assistant, the United States Mail, stands ready to be of unspeakable help. If the average pastor had nothing to do but prepare sermons, he might be able personally to cover the parish. Could he but visit

repeatedly the homes of all these people—in addition to the regular pastoral calling upon his own faithful people—the problem of making his church grow would be solved. To say that the average pastor has too little time to exert this personal contact is to say something very hackneyed, but tragically true just the same.

There is probably no form of pastoral work that will pay such large and immediate returns as pastoral calling. The old adage, "A home-going pastor makes a church-going people," is emphatically true. And we wish, again, to emphasize the point that no publicity plans ever concocted can possibly take the place of the personal touch. It is simply a case of devising some means to supplement the utmost that a pastor can do. And it is here that the United States Mail, properly used, can be of vast assistance.

(1) By keeping his mailing list complete and up-to-date, he can send forth a continuous stream of publicity matter into the homes of these people who comprise the penumbra of his parish, as it were, and awaken in them a definite interest in church affairs. We shall later discuss the definite kinds of publicity matter to be used in this way. We merely notice, at this time, that the method of making this publicity vital is the United States Mail.

A great deal will not be read, of course. But the average will be high enough to amply justify all

the expense and trouble. And the method has been so infrequently employed, as yet, as to have the strong force of novelty.

(2) The church that uses a large number of envelopes, would do well to buy them from the United States Postal Service. They come in lots of five hundred, when specially printed. You can buy five hundred or more envelopes cheaper of the Government than a retail store would charge for them, and you are getting the printing, in the upper, left-hand corner, *free!* In addition, there is the convenience of having the envelopes already stamped.

By getting all your church publicity so printed that it will easily slip into the size of envelope you have adopted (and the government offers a wide range of sizes), you can spread whatever publicity you have in mind, abroad, by means of the mailing list, at very short notice.

Suppose, for example, you are going to preach a special series of sermons. You have this fact printed upon a card, 6¼ x 3¼. By placing this in a 1½-cent envelope, unsealed, and sending it third class, you have a great deal stronger appeal than if you had merely so many postal cards printed. The person who gets an announcement printed on a postal, may look at it and throw it away. But if a neat white card comes to him, enclosed in an envelope, he must unfold the envelope to see what it is. The card of the church in

the upper left-hand corner of the envelope arouses his curiosity. The sum total of effect upon him is vastly stronger than a postal.

(3) For any important communications, the pastor should use first class mail. The extra half cent, on a sealed envelope, is a good investment.

Yet there are various forms of publicity that can be spread about the parish, third class. If, now, when the envelopes are ordered from the government, the phrase " Return postage guaranteed " is added to the card, in the upper left-hand corner, the mail man will bring back to you any envelope that is misdirected, or whose addressee has moved out of town. You must pay an extra penny and a half for every such returned communication, but that is a sum well spent when you consider how invaluable a help this is in keeping your mailing list up-to-date. This will be quite a saving throughout the year.

IV

THE CHURCH CALENDAR

THE Publicity Department of the Presbyterian Church, U. S. A., is authority for the statement that a larger percentage of Presbyterian churches use church calendars than those of any other denomination.

It goes without saying, that every church ought to publish a calendar. But many churches are unable, for financial reasons, to publish a weekly calendar. Doubtless, many churches would publish such a calendar if they realized how cheaply it could be done.

(1) The weekly calendar.[1] The Publicity Department of the Presbyterian Church prints a syndicated calendar, weekly, at almost unbelievably low rates. It is published on a sheet of paper which, when folded once, will make a four-page calendar six inches by eight and one-half inches. The two inside pages are printed with a high grade "filler," dealing with the work of the Church denominationally and at large, and having one or more illustrations. This leaves the first page and

[1] Syndicated calendars, on the above plan, are also published by various printing houses.

the last page blank, for the local pastor to print with local material. It should be especially mentioned that the paper stock used in this syndicated calendar is of such a grade that it prints well and is also suitable for mimeographing. The church, therefore, that possesses a mimeograph (or some other duplicating machine) can issue a weekly calendar at merely nominal cost. The remarkable reception of this syndicated calendar by the Church at large is the best demonstration of its usefulness.

Churches that wish to publish a weekly calendar, and that feel that they cannot afford this, can still have one, at a cheaper rate, if they print a one-page leaflet, say 6 x 8½. The order of service, morning and evening, can be printed in parallel columns at the top of the page. And the remaining two-thirds of the page used for the weekly announcements.

Other pastors, whose resources have been small, have had a large number of calendars printed at once. The first and last page are printed, and the two inside pages are mimeographed every week. The first page has a picture of the church, and the stated announcements. The last page has a list of the officers and organizations.

(2) The monthly calendar. It should be kept in mind that this manual is prepared to help the small church, the church with very limited means. And for many of these, any sort of weekly calendar is out of the question.

But a monthly calendar is not out of the question. Select your printer: get his best price. Have him set up the first page and the last page, and keep the type set up. He will do this for you, if you assure him that your proposition is a regular one. After the first issue, he will make but a nominal charge for the first and last page. At the same time—and this is very important—you can, month by month, make any slight changes you may wish. The writer has issued such a publication for some time. And he bears witness to the fact that some changes were made every month. New officers are elected; new ideas come to the editor, and all this is foreclosed if the two pages in question are printed in quantity lots. People *do* get tired looking at the same thing month by month,[1] as Dr. Wm. L. Stidger rightly observes. But with an arrangement like this, various changes can be made from month to month, at practically no cost.

This leaves the two inside pages to be set up new every month. The first inside page ("Page 2") can be used to narrate the events of the past month. The second inside page ("Page 3") can be used as a place to schedule the events of the coming month. This will include the stated meetings, the unusual meetings and events, and the sermon subjects. People like to know that their pastor is keeping ahead.

(3) The quarterly calendar. But if a church

[1] *That God's House May Be Filled,* p. 92.

cannot afford even a monthly publication, it can afford a quarterly one. Or a bi-monthly one. The same general rules apply here. Decide upon the two outside pages (which the printer can print at one operation). Have the two inside pages printed new. If the publication is bi-monthly or quarterly, the material will, of course, have to be more condensed.

And your church, no matter how small, not only can afford it, but will be glad to pay for it, once you, as pastor, demonstrate how it can be done. The writer began, in his first Home Mission parish, a quarterly "Bulletin." He paid for it out of his own pocket. And when once the publication was a reality, the people were delighted. It is but another way of saying that a piece of concrete demonstration is worth more than endless theory. Most people are pragmatists; they have to be shown. And it is the pastor's business to be a leader.

(4) With such a publication, whether issued weekly or monthly, or less frequently, you have a most valuable medium in hand. The value to the people in the church auditorium, the day it is issued, while great, is only incidental. Its great value lies in this, that you have a fresh piece of publicity to send out on your mailing list,—the adherents in your community, the absentee members, and the indifferent members, as noted above.

The absentee members, especially, should be

treated. They constitute a hard problem for every church. By sending them, regularly, your church calendar (in addition to such other forms of publicity as you may publish) you are tying them to the home church by strong ties. And the reawakened interest means contributions sent back home. So that, it is scarcely too much to say, this one result alone will practically pay the expenses of a publication of this kind. Absentee members have written to me, and thanked me personally when returning, with tears in their eyes, for remembering them by sending them the church calendar. It pays, Brother Pastor, richly!

(5) It goes without saying, finally, that an almost infinite variety of arrangement is possible, in the material of the church calendar. Take, for instance, the list of officers and organizations. This usually occupies the last page. The question is often raised, Should the space be thus employed? For every bit of space is valuable. Personally, the writer is strongly of the opinion that it is good policy to print this list of names. People like to see their names in print. It is human nature, and cannot be denied. It is a periodic reminder of their office and duty. It helps to visualize the machinery of the local church.

But the best piece of advice to give is to admonish the pastor to get the habit of collecting church calendars. Let him get them from all churches, great and small; of his own denomination and

otherwise. Tell your people that you are always eager to get specimen calendars from other churches and have it generally understood that, when they go visiting, they will send you the calendar of the church in which they chance to worship. Such a collection of calendars will be a constant inspiration to any pastor.

It pays to spend much time in the preparation of the church calendar—whether weekly or monthly. The stranger judges the church and its pastor, by the calendar he finds in the pew, more than by anything else. Like a person's handwriting or his clothes, it subtly but surely expresses the spirit of the church and the personality of its minister. The late H. J. Heinz once remarked to a friend to the effect that if he ever arrived at a place where he could make no more improvements, he would be ready to die. It is so with editing a church calendar. There are *always* improvements to be made!

V

THE PRINTER

IT is highly seasonable to remark at this place on the personal relations of the pastor and the printer. We remember that the rule, for securing press publicity, was to get acquainted with the editor of the newspaper.

Your rule, for all other forms of printed publicity, is: Get acquainted with your printer!

Strange as it may seem, the printer is also a human being. He has his likes and dislikes. He has his own problems incident to his business. And if the pastor feels at times that he ought to escape from his study, he can do nothing better than to spend his spare time in and about the print shop where his printing is being done. Of course, he is not to make himself a nuisance! But there is a deal of information to be picked up in a print shop that is invaluable to the pastor.

The outstanding thing to be learned—and the sooner learned the better—is that printing is a highly specialized, technical proposition. There are certain things which, for mechanical reasons, a printer cannot do. And, conversely, there are a great many things he can do, and will be glad to

do, if the pastor makes himself sufficiently conversant with the mechanics of the trade to ask for them.

(1) All things being equal, a printer charges for the amount of type he has to set up for you. Unless your order of cards, calendars, etc., is very large, the amount of paper stock used and the quantity ordered figure very little in the size of the bill. By keeping this single fact in mind, your print orders can often be so manipulated as to save fifty per cent. of the expense. For example: in the church of which the writer is pastor, we print our own " Rally Day " post cards. We get the newest cut from denominational headquarters. Below that, we print the invitation, and leave a dotted line to be signed by the teacher. By arranging the name of the Sunday-school class in large type, *in a line by itself*, we get individual cards for every department of the school and for every individual adult class. How? By having the printer stop his press, take out the name of one class or department, and substitute another. It takes very little time and means little new type to be set up. Yet if each department, or class, ordered these separately, the cost would be multiplied many times.

The same thing is true of form-letters (to be discussed later). If it is at all possible to do so, arrange to have several kinds printed at once. The same letter-head, etc., will do for all and materially lessen the cost of each one.

(2) The paper stock used is another thing that needs to be watched. Paper stock, like a good many other things, went sky high during the war and forgot to come down. Nevertheless, unless your print orders are very large, the cost is really insignificant. Therefore, it is merely plain common sense to insist on the best. Your printer is merely a human being. He orders his stock in large quantities and he feels the difference in price keenly. Therefore, when you order a batch of cards to advertise a special series of meetings, he will, unless you specify, print them on a cheaper grade of cardboard. And cheap printing, like everything else, is expensive!

(3) The size type that should be used, here and there, in your printing is another thing you cannot ignore. A mere clergyman had better be pretty sure of his ground here, for this is something that the printer considers exclusively his field. And so it is. But, unfortunately, it is quite possible for a printer to be an expert in the technique of his trade and be so lacking in imagination as to seriously impair his efficiency.

There is a deal more to printing than merely being able to know how to set type rapidly and make no errors. A certain job printing firm has this slogan on its stationery, " We mix brains with our printing." That is the whole secret. If every printer were a college graduate, he would be much better equipped. Unfortunately, he seldom is.

It is here that the pastor, who has made use of his powers of observation, can very greatly increase the attractiveness of his printed publicity. He can, and should, make suggestions. After all, he is paying the bills. And to the credit of printers, it must be said that they are usually glad to discover a customer who knows enough about the trade to be able to make intelligent suggestions.

(4) As a pastor becomes acquainted with his printer, he will keep in mind certain "don'ts." 1. Don't expect the impossible from your printer. Take pains to adjust the material you want printed to the space you have. 2. Don't rush into the print shop on Saturday morning and demand a print order to be filled "before Sunday." There are rare times when this cannot be helped, of course. But for the most part, with little extra work, you can bring your "copy" in, early in the week, just as well. If the whole thing is held up on account of one single item (as often happens) bring it in; he can work on it and have everything ready but that one item. 3. Don't leave everything to the printer, and then complain because the finished product "doesn't look right"! Always ask for a proof; it only takes a moment for the printer to submit one, and for you to examine it. Nobody in the world knows just how a given piece of printing will "show up" until it is actually printed. For that reason it will pay richly for you to examine the proof before it is finally printed. 4.

Don't send most of your printing out of town and give your printer only the odds and ends. The country is full of specialty printing companies. They are good firms and they do good work. And, in many cases, they can underbid your printer. They have resources and facilities that he does not have. However tempting these offers may be, it is penny wise and pound foolish for you to patronize them. Your printer is nobody's fool. He knows, roughly, about how much printing you need to have done. And if he knows that he is getting all, or most, of your business, it will be cheaper for you in the long run. And the long run is the only thing worth figuring on in this life.

VI

THE PASTORAL LETTER

THE use of the pastoral letter is a form of publicity; and it is an aid which the alert pastor cannot afford to overlook. There are certain principles, however, which must be followed or the letter will be abortive of results. And a pastoral letter that gets no results, for various reasons, had better never have been written.

THE MECHANICS

Quite aside from the editorial work, there are certain mechanical features of the form-letter that must be carefully kept in mind.

(1) Printing. The natural impulse is to have the form-letter mimeographed, or produced with a duplicator. Frankly, mimeographing has never appealed to me. And I was very glad to learn that Dr. Wm. L. Stidger, a recognized authority on form-letters, is of the same opinion. He says, "I much prefer this type (*i. e.*, typewriter type) of a letter to the mimeograph letter, which, even at best, is ragged." [1] I have given this matter considerable thought. And after viewing the whole

[1] *Church Management,* Jan., 1925, p. 168.

matter—time required, labor, final result—I have always come to the conclusion that a mimeographed letter is distinctly inferior, and will get inferior results. Every ordinary print shop is equipped with typewriter type. And this looks enough like a typewritten letter to accomplish the result. Trade statements to the contrary, notwithstanding, such a thing as a "perfect copy" never has been and never will be produced by a duplicating machine of any kind. If, then, it is not possible to deceive people in this matter, why not use the typewriter type of your printer? The impression will be sharp and clear; there will be no blurring; it will bring the impression of clean, neat workmanship.

But if your printer does not possess typewriter type, any other clear, legible type will do. There is a clean-cut atmosphere about good printing that no duplicating device can possibly achieve. And a pastoral letter so printed, if the other things are as they should be, will accomplish its objective. The writer has just finished a financial appeal, entirely by mail, to the members of his church. The entire debt was wiped away and more. Of the four communications sent, only one was printed in typewriter type; the others were printed in "eleven point" (roman) type.

(2) Be sure to affix your personal signature. Yes, this takes time and labor. Your arm may get weary after you have signed your name several

hundred times. But you cannot afford *not* to do this. Your personal signature will all but redeem the printed letter; it will subtly convey to the recipient the impression that you were willing to take some pains yourself. It supplies the personal touch that is absolutely necessary.

A signature cut is the next best thing. It may be used when you use a page of your church calendar to print a letter. But, above all things, avoid the mistake of having your name merely printed at the bottom!

(3) Having prepared your form-letter; having printed it and signed it, be sure to send it first class! There are some forms of printed publicity that may be sent third class. Not so with the pastoral letter. It is absolute folly to try to economize here, in the matter of postage. If you live in a town that has no local delivery, you can seal the envelope and send it for one cent,—except to the R. F. D. membership: they require two cents.

THE DICTION

So much for the external aspects of the pastoral letter. The way in which it is written is still more important. It is here that the letter is made or marred. Common sense must be constantly employed. And along with it, certain points need to be mentioned:

(1) Make the letter as brief as possible. Don't ramble. You have that most precious thing in the

world, the attention of a human being: hoard it! If you have a fireside talk to make, call in person. But do not attempt it in a form-letter.

(2) Begin abruptly. Use yourself as an experiment. If a piece of printed matter is handed you, you will read it, or fail to read it, accordingly as the first paragraph claims your deep interest. So begin at full speed: there is no time here to work up a momentum! To devote the opening paragraph to idle or hackneyed generalities means that the reader will, in all probability, never read further.

(3) Break your letter into as many small paragraphs as possible. The human mind rebels at the sight of a solid printed page. It was no less a personage than Chauncey Depew who admitted his preference for a certain New York paper because, in that publication, the editorial page was broken up into a larger number of small paragraphs. It is even so.

(4) Avoid a formal, stilted style. By this I do not mean that you should use slang. Far from it! But a running, chatty tone, as though you were present in person and talking,—that is the ideal.

(5) If you have an appeal to make, or some special duty you wish your members to perform, do not beg nor coax. A whining tone never accomplished anything. State your request strongly and concisely, and weave into it the impression that you expect them to do it as a matter of course.

If you ask Brother Jones to do a certain piece of church work and employ a tone which says, "I wish you would do this, but I suppose you will not,"—you stand a poor chance of enlisting the said brother.

THE USE

It may not be amiss, at this point, to mention some uses for the pastoral letter. There are a number of them. And there is but one caution here: do not send too many! Too many form-letters defeat their own purpose. Yet, without any danger of this, there remain a number of occasions when a form-letter is very helpful.

(1) At the close of the "summer slump," when the autumn's work is about to commence, one or more pastoral letters may be sent. One pastor prepared such a letter, sealed it in an envelope, and had it distributed at the time of the Autumn Social Visitation. This was a good plan. Such a letter could call attention to the resumption, in earnest, of church work; the near approach of communion service; of Rally Day; and any especial feature the pastor may have planned.

(2) The time of especial evangelistic services is another time when a pastoral letter is effective. You appeal to the members to be present; you advertise the time of the meetings; you speak a word about the minister or evangelist who shall speak; you enlist them in personal work.

(3) The time of the annual financial canvass affords another occasion when a form-letter can be used to advantage. You can discuss the budget for local work; for benevolences: the pressing need for raising it; the stewardship challenge, etc. Take your membership and constituency into your confidence. Make them feel that it is *their* budget, not yours. Emphasize the date on which the canvass will be made; the time of day; the teams making it, etc. In fact, this occasion, so vital to the success of the church, local and at large, may call for a series of form-letters. Two, three, and even four letters, mailed at weekly intervals, is a good investment of time and expense.

(4) It is evident that the wise pastor can accumulate a file of stock form-letters. By getting these printed from time to time the printing cost is spread over the years. 1. There is a stock form-letter, for example, which can be used to send to those members who have moved away. It will courteously invite them to ask for their letter, and bid them God-speed in their new homes. A carefully composed letter of this kind does not get out of date. And whenever a member moves away, as constantly happens, your letter needs only to be dated, and signed, to be useful. 2. A stock form-letter, for local delinquents is also a good thing to have on hand. It will supplement your personal visit. It will invite them back to the worship and work of their church. 3. It is a growing custom in

Protestant churches, and a beautiful one withal, to administer the Sacrament of Infant Baptism on the annual Children's Day. It is easy, therefore, to draft a form-letter inviting the parents of such infants to present them for baptism; and to do it in such a way that the form may be used from year to year. It is a good idea to mark off the lower quarter of the letter and draft it as a coupon to be detached and returned to the sender. This " coupon " should read something like this:

REV. A. B. BLANK,
Wilson, Mich.
Dear Pastor:

We expect to present our baby { boy / girl } for baptism on Children's Day, which will be held June ...., 192.., at 11: 00 A. M.

(Signed).....
Parents.

(5) So far, we have discussed only the type of form-letter that may be used for members of the church. Needless to say, the field is not limited to these. A stock form-letter, for instance, may well be kept on hand to send to those whom you believe are thinking of uniting with the church. It will advise them of the coming communion service; it will ask them to send for their church letters; or, if their membership has lapsed, to join

by a reaffirmation of their faith. It will inform them when the session will meet; and, in general, will breathe an air of welcome.

These, and many others which the wide-awake pastor will recognize, are some of the ways in which a form-letter may be used to distinct advantage.

VII

MISCELLANEOUS PUBLICITY

THE general aim of church advertising is to keep before the attention of the public, the services of the church and its activities. The Church today has competition. And a very large reason why so many secular agencies have detracted from the Church is that they have succeeded in keeping their appeal before the public. Consider, for example, how the moving picture houses, the spoken drama, and the organized athletics have, in every community, done this. Time spent in decrying these things is time wasted. Let the Church aspire to her full possibilities and place her mighty appeal before the public, and a different tale will soon be told. The fact remains, as Prof. Hugh Black has pithily said, that mankind is "incurably religious." He is just as religious today as he was in the alleged "good, old days." Probably more so. But he must be appealed to in a different way.

And the secret of successful church publicity, if it can be condensed into one formula, is to keep everlastingly at it. Ivory Soap and Colgate's

products—to mention two outstanding examples—whose aggregate sales annually are enormous, spend vast sums of money annually just the same. Why? They know that, in spite of their success, they must keep their products before the public. If they do not, however excellent their wares may be, some aggressive competitor will step in and secure their trade. The public forgets easily: that is the gist of the whole matter.

And the pastor must keep this in mind. He need only look about him to see how true this is. Watch the travelers at a local railroad station. The railroad companies spend enormous amounts each year to keep the traveling public informed as to train schedules,—time-tables, bulletin boards, train announcers, etc. Yet notice the number of by no means unintelligent people that will blithely ignore all these aids and rush up to the patient station agent and ask for routine information! The same is true of the theatres. The editor of a daily newspaper said to the writer some time ago that he expected the time to come when the churches would advertise to the same extent that the theatres now do. Personally, I doubt this. Yet it will bear considerable thought. The theatres are not taking any chances. They are not content with the bare announcement of the hours when a show will be put on. In addition to lavish newspaper advertising, they placard the city with flaming posters; they attach them to taxicabs; they

distribute hand-bills to private dwellings; they accumulate a mailing list and use the United States Mail liberally.

The moral of it all is this: the public *expects* to be told, and told repeatedly, of what is to come to pass. However unique the Church is, and however wonderful its Gospel, it dare not ignore this popular frame of mind. The appeal of the Church must be kept before the public, if the public is to be interested and won.

In addition to the methods treated above, there are certain other things that may be done, at small expense, to accomplish this end.

(1) Every church ought to have a large out-door bulletin-board. Even a small board, with a permanent legend,—giving the name of the church, name and address of the pastor, the regular hours of worship, etc.—is infinitely better than nothing. The tourist movement, for example, is only just beginning. Many of these, if not most of them, are devout people. It would be a convenience to them, as well as an aid to the Church, if such bulletin-boards were universally used.

Of course, a modern bulletin-board, with movable letters, is the ideal thing. It means extra work for the pastor to constantly keep the announcements up-to-date, but this must be done. Great ingenuity can be exercised in making such bulletin-boards attractive. While the cost is considerable, it will be found to be a good investment.

(2) An inside bulletin-board, placed in the vestibule of the church, is a good thing also. If the church does not have a weekly calendar, it means that the pastor has a dreary list of announcements to make every Sabbath. This is, perhaps, the most unfortunate part of the Protestant church service. Such announcements, to be of any value, must be repeated several times, at both services. With an indoor bulletin-board, however, a bare recital is sufficient. The people can see them as they come in and as they go out. And sight is much more effective than hearing.

(3) It is a fine thing, also, if the church generally would have neat placards printed, giving the times of the regular services, and illustrated with a cut of the church building, the same to be framed and hung in the hotels and other public places. The Christian Science organization should teach us a lesson here. In every community where a local branch exists, with reading room, this fact is forced to the attention of the public in this way. The beauty about this form of publicity is that the first cost is the only cost, and there is no further trouble to be taken.

(4) There are, moreover, many other forms of publicity that may be used to advantage, to publish abroad some special outstanding activity of the church,—say, for instance, special evangelistic services; or a special series of sermons for the morning or evening service. It may consist of

printing large placards and placing them in the stores and places of business; of printing small cards, about 3 x 6, to be sent third class to your entire mailing list; and short, newsy press notices. Publicity of this kind will bring immediate results; its effect is guaranteed by the other publicity that has been more fundamental.

A large part, if not all, of the effectiveness of such publicity depends upon the way it is done. For this reason, the pastor ought to attend to it personally. Take placards, for example. There is a certain time when they ought to be posted. If placed too many days prior to the occasion which they announce, they lose their punch. There is a psychological time when your small cards should be placed in the mails. There is a right and a wrong way of writing the copy. The pastor who has made a study of these things is the person to do them. Unless, by rare chance, there is an advertising expert in his parish who will consent to do such work.

This matter of correct time cannot be too strongly emphasized, for it applies to every phase of publicity. Great care should be taken in the case of matter sent through the mails. All things being equal, matter of this kind should be sent so as to reach the homes not earlier than Thursday of the week. Special notices, etc., should reach the homes on a Friday, or Saturday. To this end, local mail schedules should be carefully studied. Church

publicity that arrives in homes earlier in the week than Thursday or Friday is forgotten before the Sabbath.

Some churches utilize the Boy Scouts in this matter by having them deliver publicity matter on Saturday. This does three things, viz.: it saves postage; it gives the boys something to do; and, best of all, it guarantees that the publicity matter is delivered at the right time and with a personal interest element accompanying it.

(5) There are almost innumerable forms of miscellaneous publicity which the alert pastor will think out for himself, as being fitting and effective for his community. If he is fortunate enough to receive the publications of the Publicity Department of the Presbyterian Church, U. S. A., he will have a constant stream of fresh and tried ideas and methods.

He will find, for instance, that there are kinds of publicity that will be suitable for some organization within the church which it would be hardly wise for the church itself to use. Nearly every church has one or more organized adult Bible classes. Their promotion is a vital factor in the development of the church. Such a live wire class will easily discover many avenues of publicity that have not been encroached upon by the parent church. We mention several by way of illustration:

1. The denominational publishing house is able

to furnish a well selected line of invitation cards, birthday reminders, special invitations, etc.

2. The class, or organization, may print its own invitation cards, telling about the time of the weekly and monthly meetings, etc., for the Membership Committee to hand around.

3. A good grade of blotters, with the invitation of the class, time of meetings, etc., neatly printed on one side, and generously distributed about the offices and hotels of the town, is a splendid form of advertising.

4. Brief, newsy paragraphs of the social activities of the class, both *before* the event has taken place, and *after* it has taken place, will be eagerly accepted by the local press and be no small factor in making the class popular.

A live Bible class, like a live church, attracts by its very success. People naturally want to be on the winning side. They admire, from the very heart, an organization that continually demonstrates novelty and ability. Publicity of a sane and yet aggressive kind completely silences the mouth of the corner store loafer that the church is a back number.

VIII

MISCELLANEOUS PRINTING

THERE are certain items of printing, other than publicity, which every church ought to have, no matter how small. Not only are they valuable, in and of themselves, but they add dignity to the work of the church.

(1) The Questionnaire. This is an era of questionnaires and, like a great many other things, there is always room for one more. Let us see:

The new pastor has come to a parish; he is a total stranger. As such, he can do nothing until he learns where his members live, the personnel of their families, and a great many other things of like character. How is he going to get all this necessary information? Aye, there's the rub! Any pastor who has ever made a change—and that means every one—will bear witness to the agony and suspense of the first six months. All this can be eliminated in a trice by the magic "Questionnaire."

Let the newly arrived pastor, as one of his very first acts, draft this Questionnaire. A sheet of paper 8½ by 11 inches is needed. He wants to know the family name, the ward where the family

lives, and the street address. He wants to know the correct initials of husband and wife; their birthdays (month and day, *not* year!); their church affiliation or lack of it; whether baptized or not? etc. He wants to know the names of the children *over* twenty-one years of age; and all the children who are minors. He ought to know the names of any person or persons living in the home. Let the pastor draft a Questionnaire which will embody all this data, have it neatly printed, and request the ushers to distribute it during the morning service, say, before the offering. See that the ushers are plentifully supplied with pencils. Request the people worshipping to take a few minutes then and there to fill out this Questionnaire.

Inasmuch as the pastor is assured of a good attendance for the first few Sundays, it means that the bulk of his members will be present and that, in a few minutes, he will have in his hands information that would take many weary years to collect. And with this information in a compact form, he is able to make out his card-index at once.

Of course, a great many members will be missed. Let him carefully check these off, and go to his Group Organization with a sheaf of blank Questionnaires and request its members to make a quiet house to house canvass among these absent members. In this way the entire parish will be covered in a short time.

The writer found it worth while, in following this

plan, to provide space at the bottom of the Questionnaire for prospective members and adherents. In this way, at one stroke, he was supplied with a group of names that would ordinarily have required months and years to collect.

One thing more concerning the Questionnaire: A large edition ought to be printed, much larger than is needed to cover the parish. Then, every new member, as he comes into the church, should be handed a Questionnaire, and requested to fill it out as a matter of course. In this way the pastor's card index will be kept strictly up-to-date.

(2) The Year-Book. Every church ought to have an annual publication of some kind. Whether called a " year-book " or an " annual " or a " manual," matters not. Some sort of handbook that will contain the annual congregational reports; the personnel of all the organizations, together with a statement of their finances and an outline of their activities; a list of all the church and congregational officers, their terms of service; the roll of members, etc., etc. Most churches, if appealed to on this matter, will probably plead poverty. Fortunately, the smaller the church, the smaller will be the expense.

If rightly managed, this year-book will partly pay for itself. Most of the local organizations have a program of activities mapped out in advance. And such programs are generally printed in leaflet form. If, now, the publication of this

year-book be set for the end of the church year; and if these various organizations plan their work for the coming year at this time (as they should, anyhow); all these programs can be printed in the year-book and expense will be thus curtailed.

As is the case with the church calendar, the annual year-book affords the pastor almost unlimited opportunity for originality. Without adding greatly to the expense of printing, he can make it a veritable thesaurus of parish information. It can be made, and should be made, one of the indispensable articles of his parishioners' homes.

It need hardly be said that a copy should be placed in the home of every constituent and friend as well as in the homes of the members. And it ought to be distributed free.

This leads us to a question that the pastor of the small church must face,—the question of soliciting local advertising to help pay the printer's bills. In fact, there are even churches that look upon the publication of the annual year-book, with its pages of advertising, as a means of revenue! So, also, there are churches that sell advertising space in their weekly calendars. What shall be said about this matter?

If we look upon this advertising as a species of financial crutch, we may be able to rightly understand it. While it is better for a cripple to walk the streets with crutches than not to walk at all, the ideal thing is for a man to walk without such

support. And so it is probably better for a church to issue a calendar or a year-book, supported by commercial advertising, than not to issue it at all. That, however, is far from saying that it is the proper thing to do. It is so much more effective and so much more dignified if the commercial tone can be suppressed.

For, after all, it is the tone that counts. People come to the house of God, on the Sabbath Day, after being subjected during the entire week to all the keen shafts of barbed advertising that skilled minds could devise. The church ought to be an oasis; a shelter where advertisements of gum and soap and ice-cream do not jar upon the soul that is trying to get into touch with its Maker. Protect your people, brother pastor, if you would lead them into the divine mystery of holy communion with God!

(3) Congratulations. After the first year of the pastorate has passed and the people have forgotten about the Questionnaires, the pastor ought to provide himself with a book of three hundred and sixty-six pages. Page one will stand for January first; page three hundred and sixty-six for December thirty-first. Equipped with such a book, he is prepared to mine a part of the treasures buried in his card index, which were secured from the Questionnaires. We refer to the birthdays of the members and children. Unless his church is very small, it will take considerable time to transcribe

upon his day-book the birthdays of all. Fortunately, it needs to be done but once in a parish, the new names being easily added as they come into the church. Having done this, the pastor is now ready to remember the birthdays as they come. And they will come almost every day, of course. Let him set a time to begin this work: the beginning of the calendar year, or the church year, is a good time. With this day-book lying on his desk, his first duty every morning, as he begins his work for the day, is to send off, by mail, the birthday greetings for that day. Generally, he will mail them one day ahead so that they will be received at the right time. And, presto, he has forged another and a mighty link in the chain of affection that binds his people to him!

A word about these greeting cards may be in order. Your printer can furnish plain white announcement cards in size about 3½ by 5½ inches, with envelopes to match. Have these printed with the name of the church and the address. Here is a place to employ fine taste: be sure the letter-head is chaste and appropriate. If the church is small, this is all that is needed. Simply write in a few words of congratulation, with the date, and sign your name. And the recipient will be delighted beyond measure and wonder how you remembered the birthday!

If your church is rather large, it will be more convenient to have the congratulation printed, leav-

ing only a blank line for the date and the personal signature. Needless to say, the missive is addressed in long hand, *not* by the typewriter.

A good plan is to use some such form as described above for the adult members of the church. For the children that attend Sabbath School but are not members, handsome and expressive birthday greeting post cards may be procured from any denominational publishing house.

The writer would fain emphasize the importance of every pastor adopting some system like the above, and offer a personal word of testimony to its results. Every morning from one to a half-dozen greetings are mailed. And almost every day the telephone rings and someone calls up to express delight and thanks at being remembered. And every Sabbath, while shaking hands, someone is sure to whisper a word of appreciation.

Our birthdays are something peculiarly our very own; and there is a distinctive thrill coming to us when we are remembered on that day. Just recall how you felt, the last time, when you went down the street and a casual friend smiled and said, "Good morning, Mr. Jones, many happy returns!" The life insurance agent knows this well. If he fails to sell you a policy, he does not fail to secure the date of your birthday before he leaves you. And that accounts for the fact that, about once a year, your mail contains literature about a certain life insurance company, and the startling

information that "Another year has passed; your chances of securing a policy have decreased by just that much! . . ."

(4) Usher's Report. The organist, the janitor,

FIRST PRESBYTERIAN CHURCH
West Main Street Independence, Iowa

Ushers' Weekly Report

Attendance	A. M.	P. M.
North Section		
Middle Section		
South Section		
Total Attendance		

Assistant Ushers:

Messrs. .....

.....

Date **The Weather**

Sabbath.....192.... .....

(Signed).....Head Usher

and the usher,—ah, here we have a trinity without which no church can hope to prosper! The pastor knows this better than anybody else. Any one of the three can make or mar the church.

We are concerned, here, with the ushers. If at

all possible, they should be organized. At least one should be elected (or appointed) as Head Usher. The pastor is in a position to give a great many hints that will make his work more effective. There are few things that so dignify an usher's work and make it concrete as an Usher's Report. It is a very good thing for the usher, or ushers. It develops a feeling of responsibility. And the actual information such a Report brings to the pastor is worthy of serious consideration. On page 72 is the form of Report used in the writer's church. They can be printed quite inexpensively, and bound in gummed pads for convenience. At the close of the evening service, the head usher hands in the Report. It is carefully filed away. It settles once and for all the vexed question of attendance. With these on file, the pastor knows exactly how many people attend; where they prefer to sit; at what seasons of the year the attendance ebbs and flows. The pastor is not only a minister of God and a preacher of the Gospel; he is also an executive head, a general manager. As such, this information is imperative.

IX

A PUBLICITY PROGRAM

EVERY pastor realizes that the work of the church moves along certain well developed cycles. And blessed is he who takes note of this and maps out his program of parish activities accordingly.

THE SUMMER SLUMP

Let us begin with the "summer slump." The writer has long taken the position that there is no need to apologize for this. Is it not natural that the faithful workers of the church, who have borne the brunt of church work during the whole year, should wish to catch their breath for a few months of the year? And is it not a fact that one can do vastly more and effective work during nine months, with three months of relaxation, than if goaded into activity the whole year around? It seems patent that only a positive answer can be given to these questions. And inasmuch as the vacation habit has become all but universal, is it not exceedingly fortunate for the good of the Church, that practically everybody takes a vacation at the same time of year?

To concede the inevitability, not to say desirability, of the summer slump, does not imply that all church activities will cease. Except in extreme cases, the stated church services should be maintained. The Sabbath-school should by all means be kept open also. And, possibly, some other activities. But in general, there is a lull in church work which is, on the whole, beneficial.

THE AUTUMN ACTIVITY

But with the passing of the heat of summer and the coming of the cooler autumn breezes, the work of the parish can be resumed with increased vigor and strength. It is the duty of the pastor to see that this resumption is effected without undue delay and with full efficiency.

There is only one way in which this can be well done, and that is for him to have the entire autumn program mapped out before he leaves on his vacation. The wide-awake pastor is always a whole season ahead of his church; possibly a whole year. If not, the work of the church will suffer in a great many ways. And it is in planning for the autumn resumption, for example, that publicity plays a vital part.

The month of September is, all things being equal, the best month to resume work. Fortunately, it is a good month to work with. Let us assume that it has four Sabbaths:

1. The first Sabbath, let him preach a Labor Day sermon.
2. The second Sabbath, let him observe as the opening of the academic year, when the young people are going away to school, many of them for the first time.
3. The third Sabbath can be made into a "Loyalty Day"; and the autumn house-to-house social visitation made.
4. The fourth Sabbath can be used as Rally Day. This is a good time from the point of view of the Sabbath School. It is the "review lesson" period. As nobody studies the lesson on a Rally Day, this, of all days, is the best to be sacrificed.

And let him, for the evening services, plan his most interesting series of sermons. All these things will afford him so many opportunities to employ the publicity suggested in this manual. By mailing cards, by pastoral letter, by church calendar, by press notices, the congregation and community are definitely made aware that something worth while is going on in the church, and every Sabbath at that. From sheer curiosity, if from no other motive, they attend. That this is no mere theory the writer can testify, for he has employed these methods in different fields of labor and always with excellent results. Church work did not slowly resume: it began at once, and continued unabated. Yet all this can be accomplished with the expenditure of a great deal of nerve energy and a very

little money. It is within the reach of the smallest church.

This autumn activity, ushering in the rally period, extends through October and November. These last two months are months of golden opportunity for church work. The heat of summer is past; the cold of winter has not yet, usually, set in. This is the scope of one cycle.

The month of December, with its holiday festivities, constitutes another, but much shorter cycle. From there on, until about the middle of February, the beginning of Lent, there is a normal functioning of church work.

X

A PUBLICITY PLAN IN PARISH EVANGELISM

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APPENDIX

(Containing specimen form-letters, etc., described in preceding pages.)

[1] PUBLICITY PLAN IN PARISH EVANGELISM

(Copyright, 1925, by Walter Irving Clarke)

BY REV. RALPH V. GILBERT

INTRODUCTION

Nothing is so important to the pastor and his church as a workable plan for evangelistic effort. Overwhelmed as we are, today, by manifold activities, let us beware that we do not lose sight of the greatest of all activity, the evangelistic effort.

The writer wishes to say two things concerning the methods treated in the accompanying pages:

First, these plans are workable plans. They have been employed in parishes that varied greatly in size, and that differed in many other ways. And they have always produced results. They have been forged on the anvil of actual experience. Whatever shortcomings they have, they are not, at least, " paper " plans.

Second, these plans are workable plans that will entail but a nominal expenditure of money. Frankly, they have been outlined with the small or the average sized church in mind. For a church of even four hundred or five hundred members, the total cost of all the publicity suggested need not exceed fifty dollars. For a smaller church it will be even less. This means that if the pastor-

[1] The " Plan " first appeared as a supplement in the April issue of *Presbyterian Publicity*, published by the Office of the Stated Clerk, Dept. of Publicity, Presbyterian Church, U. S. A.

evangelist method of holding special services is employed, even the smallest church can have a thorough awakening for an expenditure of money that is out of all proportion small in view of the results gained.

All of which leads us to the real point, namely, that the first preparation the pastor must make is to decide how and where the money is coming from to finance his special meetings. Blessed is he who can achieve this without having to " lift a collection " during the evangelistic services proper. The most satisfactory way is to place this item in the congregational budget. Where this cannot be done, a special Easter offering may be held. Or specially printed envelopes may be distributed the last night of the meetings and lifted at the service the following Sunday. In any event, the pastor will experience small difficulty in securing, in an unobtrusive way, the relatively small amount needed to finance the plans suggested here.

I. Preliminary Preparation

(1) The Time

The first thing in planning for special evangelistic meetings is to decide on a definite date. However obvious this may seem, there is much at stake here. In fact, it is not too much to say that the whole policy of church work, for the year, hinges on this one thing.

It has been a custom of long years' standing, in the Presbyterian Church, to have an ingathering on Easter Sabbath. However much may be said in favor of this, there are several strong reasons why, in the opinion of the writer, this is an unsatisfactory time.

First, Easter Sabbath is an inappropriate time to hold a communion service. It is the time, par excellence, when we celebrate the *life* of our Lord rather than His *death*. The passion is past, the mourning is over; He is risen!

Second, this is about the busiest time in the year for the average pastor. Consequently it is all but impossible to secure the pastor-evangelist that your church may need. Every parish has its own special Easter activities; every pastor wants to be "at home" just then. And rightly.

Third, as long as our church year closes on March 31, and as long as Easter remains a movable festival, there is bound to be confusion and error in the matter of reporting accessions. To be sure, we do not win souls to be able to advertise it! At least, it is to be hoped that our evangelistic motives spring from higher sources. Nevertheless, the process of gathering parish and denominational statistics is invaluable. It looks odd, for instance, to read in the General Assembly Minutes that the First Church of Blanktown, Ohio, received seventy-five members on confession one year and none at all the next. It is more than odd; it is suspicious.

For the test of a genuine evangelistic effort is not to secure a large number of members in one year (which the church, in all probability, cannot absorb) and then have nothing the next few years. The right kind of evangelistic work will produce results, not only year by year, but month by month. Yet it is possible that the church of Blanktown made no such error. It simply held one ingathering in March (when Easter fell early) and another, the following year, in April. And the ultimate result is that the Presbyterian Church in the U. S. A. places itself on record as having a most prosperous year, evangelistically speaking, and the next a great slump in gains.

The pity of it all is that it is entirely unnecessary. If every pastor would plan his special meetings to culminate not later than the last Sabbath of March, all would be avoided. And the gladsome Easter season would be free for the festivities that naturally fall on that day.

(2) The Lenten Season

The Lenten season is more and more becoming the time when evangelistic effort is being made. Secular calendars have Good Friday marked red. Yet it has been only of recent years that this is so; or that the Protestant Church—in its zeal for shunning anything that smacked of "papacy"—paid any attention to the solemn significance of Holy Week. It is just on a par with the old Puritans

that refused to celebrate Christmas on the ground that it was a papal festival! Verily Jesus said: "Zeal for thy house hath eaten me up!"

Happily, we have passed much of this. We are beginning to realize that, in some intangible, subtle way, Lent is a season when men and women naturally and inevitably think about their soul's salvation; and when church members and professed Christians meditate more easily on the development of their spiritual life. It is plain to all who have eyes to see and ears to hear, that the Lenten season is the zero hour for definite evangelistic effort; that the work is easier for the pastor; that the results are greater. For no evangelistic service can succeed without that indefinable thing called "atmosphere." By dint of hard work it may be created almost any time. But during Lent, it is already created. The sad, solemn story of the passion and death of Jesus Christ, perennially new and gripping, supplies it.

(3) The Preliminary Preparation

We shall assume, then, that the pastor and session, after carefully surveying the parish, decide to hold special evangelistic services some time during the latter part of March. This decision ought to be arrived at no later than the first part of February. It ought to be lying fallow in the minds of both teaching and ruling elders six weeks—or, better still, two months—prior. Of course the pastor

who has systematized his church work for the whole year, will have decided upon the time, months before that. And he will be able to secure all the better results because of it.

Let us assume that the time has been definitely determined six weeks beforehand. What can the pastor do by way of preliminary preparation? There are several things:

(a) The Weekly Calendar

If he has a weekly church calendar, he can immediately begin to insert notices. The first insertion may be a simple announcement that the session has set the date for the special evangelistic services at such and such a time. Every week, an item, always different, will appear. Several weeks before, it may take the form of a " boxed " announcement; or a line of heavy, black-faced type at the top or bottom of a page. It may even be printed from the top of the page downward, through the middle white space, where the calendar folds. What this lacks in art may be made up in effectiveness, though some of the best typographic authorities are against such freak typing.

(b) Miscellaneous Literature

Announcement of the approaching evangelistic services ought to appear in all the literature that the church, or its organizations, publishes. Somewhere, some place, but always a different item—let

it appear! In the avalanche of printed matter that floods the country today, it takes persistent publicity of this kind to get some outstanding fact to sink deeply into the subconscious minds of the parishioners.

(c) Pulpit Publicity

That pulpit publicity will be used, is taken for granted. If the church can afford no weekly calendar, the pulpit must be employed by way of announcement. But the real pulpit publicity consists of striking the evangelistic note, morning and evening, and striking it hard. Let people know that Lent has begun; that the major part of the Christian Church is using this season as a time for enriching the soul-life. Veteran Christians, as well as worldlings, need this definite, devotional, evangelistic note.

(d) Press Publicity

Press publicity can and should be employed. There is scarcely a community that does not have at least one weekly paper. And the writer has never met, and never heard of, an editor that has refused to publish items of church news and announcements, provided common sense is used. Most weekly papers and some dailies have a column or more of stated church news, and welcome contributions from the local pastors. Let the pastor understand that the one thing the editor has to

sell is space; and that in offering this space freely to the churches he is giving, for nothing, that for which every local merchant or commercial enterprise must pay. And the amount of press notices of special and regular meetings that the pastor can get—and get absolutely free—depends on his skill, his ability to write good copy, his care and neatness in preparing it, and his success in making the personal acquaintance of the editor. This last may not be overlooked. The editor is a human being; his work, in a peculiar way, opens him to knocks and complaints. Treat him civilly, courteously, and you will earn big dividends, Mr. Pastor!

(e) Sunday-School Teachers

At the monthly teachers' meeting, two months before, bring up the fact of the approaching meetings; give an inspiring talk on the matter; demonstrate the bigness of the event. Get the teachers enthusiastic; let them communicate this enthusiasm to their pupils, and keep mentioning the approaching meetings as they teach their classes. This is the time, also, to plan for Decision Day.

(f) Pastor's Instruction Class

At least six weeks before, and the earlier the better, the pastor will organize a carefully selected group of girls and boys into a communicant class. Let it be called the Pastor's Instruction Class. If at all possible, there ought to be separate classes

for boys and girls. It doubles the pastor's work, but the results are much more satisfactory. For at least six meetings, he will teach these boys and girls, just entering manhood and womanhood, the essentials of our faith; and he will do it in the simplest terms possible. The Presbyterian Board of Christian Education publishes a splendid list of leaflets and pamphlets to assist the pastor in this.

(g) Prospect List

Simultaneously, the pastor will draw up his prospect list. This will be composed of about three classes of people in his community:

First, the people that he knows can be won; together with those who have or will get their letters. They are the " safe " prospects.

Second, the men and women that he feels reasonably certain can be won.

Third, the " hard " cases.

The efficient pastor will merely turn to his card index to compile this list. In a larger sense, this list has been growing ever since he moved into the parish; it is continually growing. It is the pastor's greatest asset. And with this list before him, he will be able to map out his campaign.

So much for a broad outline of preliminary preparation, to be made at least six weeks before the services are to begin. These suggestions are suitable to a church of any size; in a city or town

of any size. Local situations may suggest other preparations which can be wisely used.

In this connection, one thing more needs to be mentioned:

This is the time to think out and have printed the publicity that is to be used immediately before the special services are to begin. It is not difficult to do this; and by having all the printed materials prepared now, the pastor will have just so much more time left for definite, personal work of his own, at a time when his time is priceless.

A leader is one who goes ahead. The efficient pastor is always months, if not years, ahead of his parishioners. Weeks before a great battle is fought, or a great offensive takes place, the thing is thoroughly and minutely planned at "G.H.Q." In the army, as in the church, there can be no success without staff work.

II. The Parish Prepared

As the time of the special meetings draws near, the real preparation begins. It should articulate with the preliminary preparation already discussed. We point out certain specific things which may be done at very small cost.

(1) Press Publicity

Press publicity will, of course, be kept up. If your community has only a weekly paper, use the issue immediately preceding the meetings. In ad-

dition to the regular church announcements, hand the editor a short but interesting write-up about the minister or evangelist who is to conduct the meetings. Tell about his work, his pastorates, and anything unusual or interesting that you can find out.

You may have certain activities to develop the prayer-life of your members (to be treated later): if so, write them up as briefly and as interestingly as possible.

Use your typewriter; have your lines double spaced; be neat; be careful about grammar, spelling and punctuation. Don't dash off some copy in a haphazard way and expect the editor to "fix it up"; he will not do so—he is too busy with other things. Be concise, to the point; and avoid a stereotyped, "churchly" attitude in your copy.

The week before is a good time to insert a paid advertisement, if your budget will permit. Unless your city is very large, ad space is not very expensive. Do not be niggardly. A thing that is worth doing, is worth doing well. Better spend an extra dollar or two, and make your advertisement four times as attractive. A double column in width, with as many inches deep as you can afford, makes a more attractive ad than one-column width, several inches long. That is, an ad one column wide, and two inches deep, costs exactly the same as an ad two columns wide and one inch deep. Yet it is not nearly as attractive. Scan the ads of the local

merchants and you will find that they are always built on the double column basis.

Carrying out the same principle further, the most attractive advertisement than can be bought is one inch long and extends clear across the page, top or bottom. The proprietor of your paper will undoubtedly try to talk you out of such an ad, as it means that his printer must rearrange the whole form of that page. But he will sell it to you, if you insist, and you will have, in the opinion of the writer, an advertisement that is by far the most effective for the money that can be bought.

One other thing ought to be kept in mind, in this connection: If your church is a small church and cannot afford to pay for ads, as a regular feature, it ought to do so once or twice a year, not only for the distinct advantage it brings to you, but as a matter of simple justice to your local editor. He has been giving you church space, for nothing, for the whole year. His good will is an invaluable asset to you. And a little expenditure of money occasionally is a mighty good investment for your church.

(2) Additional Publicity

There are certain other forms of miscellaneous publicity that ought to be employed by all means. Among many, we mention some:

(a) Printed Schedules

In the envelope that contains your pastoral let-

ter, to the members of your church, insert a printed schedule of your meetings. That is, both the special meetings and the preliminary activities. Have such a schedule printed on white cardboard stock, with a hole punched in the top so that it can be hung up like a calendar. Send this to your members and also to your mailing list. This should be sent out the week preceding your special activities.

(b) Placards

You will, of course, use placards. Place them in the store windows of your town; have those members who live on the main streets place them in their windows. Placards cost considerably more than handbills, but they are infinitely more effective. The handbill proposition has been used so much that it has practically lost its effectiveness. Besides, the coarse paper makes it a cheap proposition in the worst sense of the word. One placard, in a store window, standing there day by day, has more real advertising value than a hundred handbills fluttering about the community and thrust into wastepaper baskets or stoves by disgusted householders.

Place these placards in the local windows at the right time, not too long before the meetings, yet not too late. Write your copy so as to emphasize the meetings, the place, the time, and the speaker. Better have too little on them than too much. A

few words well displayed beat a crowded lot of fine type.

(c) Mailing Cards

Small cards, a little larger than postal cards, printed on white cardboard stock, are an excellent "follow up" advertisement. These may be inserted in an open envelope and sent, third class, for one and a half cents. If they are sealed and sent with a two-cent stamp, they will get even more attention. Send them to both members of your church and to your prospect list. And mail them so that they will reach the homes on the day on which the meetings can begin! They are your last-minute reminders. They are inexpensive and very effective. The fact that they are mailed in an envelope makes them much more effective than printed postal cards.

(3) Pastoral Letter

The pastoral letter is another effective medium of publicity and deserves special treatment. There are several times a year when such a letter (a printed, form-letter) accomplishes a great deal. And the time of special evangelistic services is one of them.

Keeping in mind the general rules of the form-letter, what ought to be the tenor of your pastoral letter to prepare for these special services? Two thoughts stand out: First, the letter must bring a

challenge to a better and a deeper spiritual life. At least half the reason for special evangelistic meetings, as the writer understands it, is to deepen the spiritual life of the church members and professed Christians. Aye, they would be well worth all the time and trouble necessary if not a single soul were converted. Church members must be made to realize that their lives are not what they should be; and that this season is the time to make a spiritual inventory.

Second, tell them what you want them to do—*and make it definite!* The bane of so much pious exhortation is that Christians should "do good," should "support these meetings," etc., etc. And a very great reason why church members fail is that their duty is not made specific and definite. In view of the approaching services, there are numerous things that you want your people to do. Tell them, brother preacher, and you will be surprised to find how many will!

Let us mention some of these things:

1. You want your people to pray. Yes: well, ask them to pray every day from the time they receive this letter.

2. You want them to attend these meetings. Yes: well, ask them to attend, every night, beginning with the first night.

3. There are many homes where children have arrived at the age of accountability. Tell the parents to discuss personal religion with their children.

4. You want them to be soul-winners. Tell them to select some one person, and pray for that person *every day, by name.*

The tasks presented here are not hard or difficult. The average member will be only too glad to do all of them. And having your people do them means that the special meetings will be gloriously successful.

(4) Evangelistic Literature

A judicious use of literature is always an effective means of publicity. It is so in an evangelistic campaign. Write to the Division of Evangelism, Presbyterian Board of National Missions, 156 Fifth Avenue, New York, N. Y., and secure a complete assortment of the evangelistic literature published. Pick out what you think is needed in your church. Let us say, you select three kinds. On the two Sabbaths before the meetings begin, you can place them in the pews or have the ushers distribute them. A third leaflet may be placed in the envelope with the pastoral letter.

You may find certain tracts suitable to place in the hands of those who have not yet confessed Jesus Christ as their Saviour. Such leaflets may be placed in the envelope containing a special invitation-letter to your prospects (to be discussed later).

(5) Developing Devotional Life

Developing the devotional life of your parishion-

ers. This is one of the most important phases of your preparation. It is far better to have one week's special evangelistic services, preceded by one week's special preparation, than to announce a two week's services in which no especial interest is manifested until about the end of the first week.

The key to the local situation is always the loyalty, coöperation and interest of the local church members. Consequently, the week before the meetings begin, the pastor should plan some sort of activity with just this end in view. And make it plain that church members and mature Christians are sought for, rather than outsiders.

(a) Cottage Prayer Meetings

Cottage prayer meetings afford an effective method to accomplish this end. Group your parish geographically. Work out a schedule, have it printed, and mailed, as suggested above. You may have two, three, or more prayer meetings, simultaneously, each night. Pick out capable and reliable leaders for each group. See that each group has a pianist, song books, etc. Interview, weeks beforehand, the people in whose homes you wish to schedule a prayer meeting. All this takes time and work, to be sure, but it pays, and pays big. Let us say that your church is so small that you feel that only three prayer meetings a night, for several nights, can be planned for. What is the result? Unless it is a very exceptional community,

the total attendance, per night, will be almost triple what an ordinary prayer meeting would draw in the church.

The success of these cottage meetings lies, of course, in the leaders. Coach them beforehand. Train them to handle their subjects. Work the latter out with them and for them. Make them deeply devotional and along the lines of personal evangelism. Use the latter part of the first chapter of John; also the way Jesus did His personal work as illustrated in the narrative of the woman at the well; the rich, young ruler, Nicodemus, etc. And be sure to see that your leaders do not permit the meetings to drag beyond an hour.

(b) Personal Workers' Classes

A personal workers' class may be organized, instead of the above. Let the pastor appeal to his members, stating that he wishes to meet all who are sincerely interested in the welfare of the church. Naturally the most consecrated of his members will respond. Let him not fall into the snare of looking for or catering to members. That will come next week. Now he is seeking quality. He is enlisting and training soldiers. He wants no camp followers.

Such a class should be led and taught by the pastor himself. It can be made devotional and also a veritable school of methods for teaching willing men and women how to do personal work. It is

surprising to learn how many Christians really wish to do personal work, and who refrain because they have never been taught how.

(6) Church Members Commissioned

The valuable and absolutely necessary by-product of these preliminary activities is that the pastor is in a position to assign definite individuals to definite soul-winning. It is this corps of loyal, consecrated men and women who will work quietly yet effectively during the week of meetings, that will guarantee a rich harvest of souls. There is a variety of ways in which they may be definitely sent forth.

(a) Formal Classes Continued

He may continue this evangelistic school during the meetings, having it meet just before or just after the services. He should have prospect cards printed, in two colors. There will be space for the name and address of the prospect, his family, and other data; and ruled lines for remarks. Two cards are made out for each prospect. Mr. Jones is assigned this prospect. He takes a red card; the pastor retains a blue card—the two cards having identical data. Thus all the prospects are assigned and the pastor, with his index of blue cards, has all the data and also the knowledge of who is assigned to whom. The next night, when the class meets, Mr. Jones reports that he has in-

terviewed Mr. Blank, the prospect, and that he feels that he has gone as far as is wise; that another might be able to complete the work. The pastor then hands Mr. Jones' card to Mr. Smith, and enters this information upon his duplicate (blue) card. This is really the only definite, effective way of doing personal work. A devoted group of Christians meeting thus together have the impetus of being mutually engaged in this kind of work. And the men and the women who are to be won are card-indexed in a way that permits of no mistakes.

(b) Personal Assignments

In case the pastor may not wish formally to conduct such a personal workers' class, he may adopt the more simple plan of listing his prospects and personally assigning certain of his members to them. He can make out slips of paper, or write letters to his members telling them that he has assigned them to such and such, and asking that they keep them in mind, pray for them, and approach them from time to time during these meetings.

Let no pastor hesitate to do this. He is the representative of the church, and of the Lord of the church. If he feels that Mr. Jones is the right man to interview Mr. Blank on the matter of the latter's personal religion, he ought never to hesitate to commission Mr. Jones. Never say: "Mr. Jones, I wish you would see Mr. Blank," etc. That

is a tactical mistake, as far as Mr. Jones is concerned. It is theologically wrong, as far as the Bible is concerned. Rather, let him say: "Mr. Jones, I have assigned you to see Mr. Blank; report to me what progress you have made." The people wondered, we are told, because Jesus spoke with authority. And the average pastor would get a great deal more accomplished if he would emulate his Master in this respect.

The really cheering aspect of personal work is the fact that so many Christians are eager and anxious to do this very thing. All they want is guidance and instruction, and the voice of authority from their pastor.

(7) Decision Day in Sunday-School

Simultaneously with all these plans, the organized evangelistic effort of the Sunday-school, as outlined in "Preliminary Preparation," comes to a climax on Decision Day. The subject of winning the Sunday-school pupil for Christ, and the ways and methods of holding Decision Day, are really not within the bounds of this writing. The reader is urged to write to the Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pennsylvania, for the fine assortment of leaflets and pamphlets published on this very matter. We merely mention the subject here because no pastor should plan a series of special evangelistic meetings and ignore the Sunday-school.

If the latter is organized as it should be, and if this matter is rightly handled, there will be, each year, a group of girls and boys eligible for membership in the church. And the personal workers that can effectively reach these, are the Sunday-school teachers.

III. During the Meetings

The actual conduct of the meetings is bound to vary widely. The ideals of the pastor, the ideas of the evangelist, the religious attitude of the community—these are all factors. One or two things may be mentioned.

(1) The Matter of Music

There has long been a widely accepted notion that special meetings cannot be held unless "gospel-song" books be employed with their volume of cheap and exciting music. It reminds us of the man who once upon a time approached a group of learned French scientists and propounded this question: "Why is it that a fish can be put into a bowl that is already filled to the brim with water?" The group of savants, we are told, thereupon engaged in a lengthy discussion as to the whys and the wherefores. Failing at length to agree on a reason, one of them suggested that possibly it might be a good plan to see if the thing really could be done. Procuring a bowl of water and a fish, they found that it was an impossibility!

And so it seems to be about time for some bold soul to rise up and demand if it really is impossible to hold special evangelistic services and use the grand old hymns of the church. The writer has encountered this bogey in every parish in which he has served. Kindly elders and well-meaning choir leaders have invariably assured him that it was sheer folly to attempt to hold special services and use the regular hymnal. In each and every case, the hymnal was used. And to their astonishment, people discovered that the sterling hymns and hymn-tunes of the church gripped the audiences in a way that the "gospel songs" could not. Try the hymnal, Mr. Pastor, the next time. Examine it and see how many strictly evangelistic hymns it contains; how many that are strongly devotional, that carry an "invitation."

If, however, a congregation persists in demanding a "song book," as opposed to a hymnal, nothing better of that sort has ever been produced than "Alleluia," published by the Presbyterian Board. It is a book of solid merit; and while it costs slightly more than the ephemeral "song books" with which the market is deluged, it is amply worth the difference.

(2) The Matter of Money

We arrive here at a delicate place. In fact, it is not too much to say that we stand at the parting

of the ways, as far as our idea of evangelistic methods is concerned.

There are many things to be said in favor of the professional evangelist. Undoubtedly, there are communities which can only be plumbed and stirred by the methods which the itinerant evangelist employs. In spite of all this, the writer frankly favors the pastor-evangelist. This conclusion has been arrived at after considerable experience, observation and study. Whether your church engages in special meetings of its own accord; or whether it engages thus because of a presbyterial evangelistic campaign—in either case, the financial end of it is so small that it may be ignored. And this is a very real point. The curse of so much " tabernacle " evangelism has been its gross and unblushing money-getting.

The pastor who picks out a brother pastor, and invites him to conduct his meetings, cuts himself off from this thing at one stroke. He can say to his people something like this: " Brother Smith is going to be with us for a week (or two weeks). He receives not one penny of remuneration. We entertain him and pay his carfare." In this way the money end of it can be kept entirely out of sight. And this is as it should be.

If the church is in a presbytery that has a presbyterial campaign on, almost the same situation prevails. The evangelists which the Division of Evangelism sends are on a salary. There is no

large collection to mar the final meeting. These men receive their salary regardless of the success they have. And this salary and other expenses are met by a general presbyterial fund of which each church raises its proportionate share. Unhesitatingly, we recommend the presbyterial evangelistic campaign, as mapped out by the Presbyterian Church, as an almost perfect plan.

(3) Form-Letter to Prospects

A few days before the meetings terminate, a form-letter, previously prepared, should be sent out to the pastor's prospect list. It will contain, among other things, a definite invitation to confess Christ and to unite with the church. This form-letter can be so worded as to be used from year to year. Consequently, the first printing in quantity is all it costs. In this connection, it might be said that there is a great deal of printing which can be so worded as to be usable from year to year. By using foresight in this way printing supplies may be provided far in advance and bills can be cut heavily.

(4) Spiritual Reception of New Members

The public reception of new members comes on the Sabbath following the meetings. This is the climax of all the plans and labors of the preceding weeks and months. In fact, if rightly planned, it is the climax of the whole year's work.

It is, therefore, one of the great days of the year for the local church. The wise pastor knows this and capitalizes it. He will keep certain things in mind:

(a) As Impressive as Possible

He will make the public reception of members as solemn and impressive as possible. It is the greatest day in the spiritual life of these new members. Ignore time entirely; nobody will worry if the morning service passes the hour. Don't hurry; be deliberate. Let the members, new and old, have something to consider in after years.

(b) Something to Read

This is a good time to place in the hands of every new member some one publication of interest and value. Smith's "Manual for Church Members," obtainable from any Presbyterian Book Store, is about the most admirable thing on the market. It contains the Confession of Faith of the Presbyterian Church, in epitome; and a great deal of other matter of value to new members. The cost is but five cents per copy, within reach of any church.

(c) Assignment to Classes

Are these new members all coming into the Sunday-school? Maybe not. But at least it will do no harm to have the clerk of the session hand

them slips of paper, assigning them to various classes. It's worth trying!

(d) A True Welcome

An effective way to close the reception exercises is to have the whole congregation rise and sing a stanza or two of "Blest Be the Tie That Binds." And don't forget to remind the members of the church to shake hands with the new members at the close of the morning worship. Let every member shake hands with every new member! It will do the old members untold good and the new members will never forget it.

IV. After the Meetings

Among the many mistakes that the church has made in respect to its new members, none has been more tragic than the way in which, in some cases, all interest and activity seemed to stop as soon as the special meetings ended and the special preacher went home. There are at least two things that ought to be done, and one thing that ought *not* to be done:

(1) Social Reception of New Members

Arrange a public reception of the new members. They have been *spiritually* received; now let them be *socially* received. If these special meetings have been held during the latter part of March, as suggested in the beginning, the annual congregational

meeting will be coming along very soon. And here is where the alert pastor has an opportunity to do something really worth while.

Seldom are congregational meetings as popular as they should be. Most people are frankly bored. Scarcely ever is the parish adequately represented. It can all be changed into a season of revived interest by doing the following:

(a) A Church Supper

Arrange to have a church supper, free to every member of church and congregation. Have it served no later than 6 P. M. Urge everyone to attend.

(b) Recognition

Make the occasion the time for welcoming the new members. The bulk have joined only a few weeks previously. But this is a good time to recognize all the members who have united with the church during the past church year. Let them be the honor guests. Give them a flower to wear during the evening. Don't permit them to be solicited for food!

(c) Brief Reports

Instruct all treasurers, secretaries, etc., to boil down their reports. In this way the tedium of the purely business end of the congregational meeting will be removed. At this meeting the new members will, in all probability, get their first insight into

the business end of the church. And the training is good for them.

(2) Avoid Financial Emphasis

Don't let the treasurer of the church approach these new members for a financial pledge! Too often that individual manifests a wondrous zeal in this direction. Above all things, the new member must not get the idea that he was urged to join the church for the sake of his financial support.

If your church uses the duplex envelope system, let the financial secretary, in the course of a few weeks, mail each new member a package of duplex envelopes, accompanied by a form-letter. This letter will express pleasure in his becoming a member; will explain that gifts for the church are received weekly; will tell him that, being a new member, no definite pledge will be exacted of him until the time of the regular Every Member Canvass; will inform him, however, that a parcel of duplex envelopes has been mailed to him and that any contribution he may wish to make can be made in them.

By adopting this plan it will only be a few years until the members of the Presbyterian Church, U. S. A., will be one hundred per cent. users of the duplex envelopes.

(3) Spiritual Gleanings

Finally, let the pastor be zealous in following

up the spiritual gleanings. No evangelistic campaign in the world ever did a work that was one hundred per cent. complete in any one community. The special meetings should have done this to your prospect list: Considerable numbers have been won for Christ and the church. Certain numbers have not been won, yet, but are at a place where they may be won during the coming months. And that group of prospects that was previously classified as "hard," has been brought nearer to the church. The meetings have made their impression. And the pastor will be able some time to win them.

(4) FINALLY, BRETHREN,—

At the risk of tiresome repetition, it must be said that all these methods of publicity are simply an aid to everything else the pastor can do. You can reach, let us say, three feet with your arm. Grasp a ten-foot pole and you can reach thirteen feet. Your reach is not so precise, not so strong, but it is a good bit better than nothing in a great many cases. Let no minister imagine that he can win people to a saving knowledge of Jesus Christ by means of form-letters and a mailing list. But all these form-letters, all this publicity, all these written invitations, *in addition* to his whole-hearted efforts, will turn the trick in a great many cases.

X

APPENDIX

I. Types of Pastoral Letters

To Church Members

(No. 1—To be printed in typewriter type or plain roman, on regular letter-head of church.)

March 13, 1925.

"The soul can slit the sky in two
And let the face of God shine through!"

Dear Members of the Church:

How much religion do you have? Does it mean anything to you? Does it worry you any? Or, are you at perfect peace with God?

Since the days of the martyrs, the Lenten season has been a time of spiritual introspection and deepening of our soul-life. The pastor has made definite preparations. They are twofold:

I. A School of Evangelism (March 16-20). During this week, we shall spend an hour each evening, beginning with 7: 30 p. m., for the sake of enriching our spiritual life and training to become

soul-winners. Do you think enough of your religion to devote a few evenings to it?

II. Special Lenten Services (March 22-27). Rev. Robert Clements, D.D., of Chicago, will be with us. Mrs. Rosemond will conduct a chorus choir to lead the singing. It is the time of supreme evangelistic effort for the year. Will you have time to attend—every night?

As your pastor, I am asking you to do four specific things; the success of our Lenten labors depends entirely upon your willingness to faithfully do these things:

(1) Attend *every one* of these meetings. Don't wait several days, and then come. Only spiritual slackers do that! You are needed the first night—and every night.

(2) Choose some one who has not yet confessed Christ publicly, and pray for that one, daily, *by name,* until March 29.

(3) Are there children in your home that have arrived at the time of accountability? It is your solemn duty to direct their minds to confessing their faith and uniting with the Church.

(4) Pray for these meetings, daily, from the time you get this letter. Without the divine Power from above, we can do nothing. The prayer of faith will, indeed, " slit the sky in two " and reveal to us the very Presence.

Dear friends, I am counting on you! If you fail me, all my work and plans will fail. The real

tragedy of it, however, is that God's plans will also fail. He can work only through *you* and *me!*

Your Fellow-Worker,
R. V. GILBERT.

(No. 2—To be printed in typewriter type in plain roman, on regular church letter-head.)

March 20, 1924.

Dear Members:

Our special Lenten Services will be held every evening next week (except Saturday), March 23-28. Meetings will begin promptly at 7: 30 P. M. and will last but one hour. Rev. A. R. Hickman, pastor of Bethany Presbyterian Church, Minneapolis, will be with us and bring the message. He is a fine man, a good speaker, and a successful pastor.

May I express the hope that this will be, not only a time when our own faith will be deepened and enriched, but also a time of soul-winning? It will, indeed, be a time of real spiritual blessing if every member does his or her part.

There are certain things, specifically, which every one of us can do:

(1) We can pray daily for the success of these services.

(2) We can determine to attend *every* service. It is just as important for you to be present the first night as the last. Surely we can spare an

hour a day for six days in the interest of the Kingdom!

(3) Let every member choose some one who has not yet made a confession of faith in Christ and pray for that one, and speak to him as the Spirit may give occasion. "Ye are my witnesses!"

(4) If, as parents, there are children in our homes who have arrived at the age of maturity and have not yet made a public confession and united with the church, let us bring this matter to their attention at this time.

Brethren, let us rally to the support of the Church! Great things may be ours if we but do our part; we can always rest assured that God will do His part.

"Finally, Brethren, pray for us, that the word of the Lord may be glorified. And we have confidence in the Lord touching you, that ye both do the things which we command." (II Thess. 3: 1-4.)

Sincerely Your Fellow-Worker,

R. V. GILBERT.

(No. 3—To be printed in typewriter type or plain roman, on regular letter-head of church.)

Girard, Pa., March 10, 1922.

Dear Members:

Upon the eve of the decisive battle of Trafalgar, Admiral Nelson nailed to the masthead of his flagship the memorable words: "England expects every man to do his duty."

We are on the eve of our annual Lenten Services. They have in the past been a season of blessing and spiritual refreshment. Unless all signs fail, we shall have an unprecedented outpouring of God's blessing upon us. Never before has the spiritual harvest been so white; never before have we been so well equipped to garner it.

Rev. Raymond M. Kistler, of the First Presbyterian Church, Warren, Pa., will be with us for nine days, beginning March 16. Preceding his coming, we shall have three days of cottage prayer meetings. His coming will be in vain and the plans of the pastor and session will be in vain, unless we keep in mind this motto: *God expects every member of His Church to do his duty!*

Translated into specific terms, this means time, consecration, and effort:

(1) That you plan your work so that you may attend every meeting the coming two weeks—prayer meeting and church meeting.

(2) That you procure a copy of Dr. Chapman's " Day After Day " and read a portion for each day in your home or the privacy of your room. We must be " clothed with power," and that power can only come from God. See enclosed Schedule.

(3) That you be willing, as God may direct and as the Spirit may move, to bring the Gospel invitation to those of your friends who have never yet confessed the Lord Jesus.

If we place ourselves in a receptive mood and

labor to the extent of our ability—and God asks no more than that—we shall realize undreamed-of results in our church.

The words of Paul, as he sends Timothy forth into the work, apply to us: "Be not ashamed, therefore, of the testimony of our Lord, but suffer hardship with the Gospel according to the power of God; who saved us and called us with a holy calling" (II Tim. 1: 8-9).

Faithfully, Your Pastor,
R. V. Gilbert.

II. Types of Form-Letters

To Prospects

(No. 4—To be sent about ten days before the Communion Service.)

Permit me to assure you that we appreciate your attending our services and your interest in the activities of our church and parish.

I take this opportunity to remind you that our next Communion Service will be held one week from next Sabbath; and to invite you most cordially to unite with our church.

If you are a member of another church, will you not write for your letter at once, so that you can hand it to me before that time.

Should your membership in another church have lapsed, you may unite with us by a re-statement

of your faith in Christ Jesus. I feel sure that you wish to do this some time. Why not now?

Whatever defects the church may have, the fact remains that it is the divinely organized and appointed agent for ushering in the New Kingdom of our Lord. Simply, yet eloquently, Paul tells us that "Christ also loved the church and gave himself up for it." (Eph. 5: 25.)

Trusting that you may favorably consider the matter at this time, and that we may have the joy of welcoming you into full membership, I beg to remain,

Very Sincerely Yours,
R. V. GILBERT,
Pastor.

(No. 5—To be sent during the special meetings.)

Have you been attending the special Lenten Services that are being held in our church this week? If so, I feel sure that you have been profited by them.

Permit me to call your attention to the fact that these services will come to an end *next* Friday evening. Immediately after the closing service, the Session will meet in the Sunday-school room to receive any who may desire to unite with our church.

I feel sure that you wish to confess your faith in Jesus Christ—some time. Why not now? Why

not settle this matter for all time, and all eternity? "Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6: 2.) The Bible has a great deal to say about the opportunity of the present; it has little comfort to those who postpone this important matter from time to time.

The invitation of the Gospel is as broad as infinity: "Him that cometh to me I will in no wise cast out." (John 6: 37.) "He that will, let him take the water of life freely." (Rev. 22: 17.) And how comforting is this assurance: "As many as received him, to them gave he the right to become children of God." (John 1: 12.)

Trusting that I may have the pleasure of seeing you meet with the Session, the coming Friday night, and that we may have the joy of welcoming you into the membership of our church, I beg to remain,

Sincerely Yours,
R. V. GILBERT.

(No. 6—Last-minute appeal to prospects.)

You have been thinking of uniting with the church for some time. Your conscience tells you that it is the right thing to do. And your conscience is right.

Why postpone this all-important matter any longer?

Next Sabbath, at the morning service, 11 A. M.,

we shall receive members into our church. Will you be among those who will unite with the church? I earnestly hope so.

The session will meet at 10: 45 A. M., promptly, to confer with those who may wish to take this important step, and I shall be watching for you.

Looking forward to the pleasure of welcoming you into full membership, I beg to remain,

Sincerely Yours,

R. V. GILBERT.

P. S.—If you hold a letter of dismissal from another church, kindly hand (or mail) it to me on or before next Sabbath.—R. V. G.

III. Special "Follow-Up" Cards

(1) Evangelistic Services

No. 7

EVERY NIGHT THIS WEEK!

(EXCEPT SATURDAY)

WHAT? Special Lenten Services beginning at 7:30 p m., promptly, and lasting but an hour

WHERE? In the First Presbyterian Church, West Main Street. "The church with a warm welcome."

BY WHOM? The Rev Robert Clements, D D., pastor of the Austin First Presbyterian Church, Chicago, Ill.

WHY ATTEND? Because the message which Dr Clements brings is well worth hearing. Because you will enjoy the singing of the good, old hymns led by the chorus choir conducted by Mrs. Rosemond. Because you cannot afford to miss them.

PLAN TO COME TONIGHT—AND EVERY NIGHT; YOU WILL NOT REGRET IT!

No. 8

TONIGHT!

and every night this week (except Saturday) special LENTEN SERVICES will be held in the First Presbyterian Church.
The speaker will be the Rev. A. R. Hickman, A. M., pastor of Bethany Presbyterian Church, Minneapolis. He has a message for you.
A chorus choir will lead in singing the good old hymns that you like so well.

Meetings will begin promptly at 7:30 p. m., and last but an hour.
Why not spend an hour a day, during this week, for the sake of your spiritual life? You can make no better investment of your time.

A WARM WELCOME AWAITS YOU!

No. 9

JUST TO REMIND YOU

Of the Special Lenten Services that will be held in the Presbyterian Church, beginning tonight, and continuing for nine consecutive evenings (March 16-24). The speaker will be Rev. R. M. Kistler, of the First Presbyterian Church, Warren, Pa. The singing will be led by the Young People's Choir. The following are the subjects for the first five evenings:

THURSDAY, 7:30 p. m.—"The Beginning of the Model Revival."
FRIDAY, 7:30 p. m.—"The Method of the Model Revival."
SATURDAY, 7:30 p. m.—"The Message of the Model Revival."
SUNDAY, 7:30 p. m.—"The Debt The World Owes the Church."
MONDAY, 7:30 p. m.—"Nobody Cares!"

Services will begin promptly and last but an hour. Mr. Kistler has a message for you. Can you afford not to attend?

A CORDIAL WELCOME AWAITS YOU!

No. 10

FIRST PRESBYTERIAN CHURCH
Ralph V. Gilbert, Minister
INDEPENDENCE, IOWA

THREE LIVE QUESTIONS!

If you are interested in hearing them discussed—and we believe you will be interested—you are invited to worship with us. These will be the sermon-themes for the evening services of September.

The schedule is as follows:

To-Night, 7:30 P. M.—I. "Why Is a Denomination?"
Sept. 21, 7:30 P. M.—II. "What About Moving Pictures?"
Sept. 28, 7:30 P. M.—III. "Are Faith Cures Genuine?"

In addition there will be

GOOD MUSIC AND A WARM WELCOME.

No. 11

FIRST PRESBYTERIAN CHURCH
RALPH V. GILBERT, MINISTER
INDEPENDENCE - - - IOWA

WHAT DO YOU THINK?

You have an opinion, of course, of the four questions below. You've often thought about them and talked about them. What's your answer? We are going to discuss them during the Sabbath evenings of January. We feel certain you will be interested. This is the schedule:

To-Night, 7:30 P. M. I. "Shall A Minister Preach The Truth?"
January 11, 7:30 P. M.—II. "What Is Wrong With The Church?"
January 18, 7:30 P. M.—III. "Is Christianity True: Why?"
January 25, 7:30 P. M.—IV. "What About Child Labor?"

GOOD MUSIC TOO, AND A WARM WELCOME!

No. 12

FIRST PRESBYTERIAN CHURCH
RALPH V. GILBERT, MINISTER
INDEPENDENCE - - - IOWA

Are You Interested?

Are you interested in the hymns we sing from week to week, both as to their literary and musical qualities? Wouldn't you like to know more about them? learn the stories back of their composition? and take a part in the singing of some choice selections?

Well, that is exactly what we are going to do during the SABBATH EVENING SERVICES of the month of OCTOBER. You are cordially invited to meet with us and enjoy these "singing-services". Our subject will be the "History of Hymns". This is the schedule:

OCT. 5, 7:30 P. M., **I. "Ancient Greek And Latin Hymns".**
OCT. 12, 7:30 P. M., **II. "Older English Hymns".**
OCT. 19, 7:30 P. M., **III. "Later English Hymns".**
OCT. 26, 7:30 P. M., **IV. "Definition And Analysis".**

SOMETHING NEW!

SOMETHING DIFFERENT!

SOMETHING INTERESTING!

No. 13

DON'T FORGET!

the Men's Meeting to be held in the social rooms of the First Presbyterian Church, West Main St., next

Thursday, Dec. 6

at 7:30 P. M. The Rev. George Korteling, D. D., pastor of the First Presbyterian Church, Oelwein, Iowa, will give an address. There will be short, to-the-point talks by others. There will be a social hour and a general good time.

Refreshments. **Bring a friend!**

No. 14

Special Union PASSION WEEK Services

April 6, 7, 8, 9, 10

Day	Church	Speaker	Subject
Monday, 7:30	M. E.	Rev. W. H. Hoge	Day of Authority
Tuesday, 7:30	Presbyterian	Rev. R. L. Smith	Day of Controversy
Wednesday, 7:30	Baptist	Rev. R. V. Gilbert	Day of Retirement
Thursday, 7:30	Presbyterian	Rev. W. H. Hoge	Communion Service
Friday, 3:00	Baptist	Messrs. Hoge, Smith, Gilbert	Seven Words From The Cross

"Take Time To Be Holy"

IV. For the Every-Member Canvass

The First Presbyterian Church
RALPH V. GILBERT, MINISTER
Independence, Iowa

May 1, 1925

Dear Members and Friends:-

Next Sabbath is the BIG DAY!

It reminds me of the sick little girl that needed an infusion of blood to save her life. Her brother was appealed to and he consented to give his blood. When the day came to take the transfusion, he was very grave but determined. And then the parents and doctor found out that he thought it was necessary to die in order to supply the blood.

In astonishment they asked him if he had been really willing to die to save the life of his sister. And he replied, "Of course, SHE'S MY SISTER."

What a splendid example of heroic sacrifice! Of such stuff are heroes made, and martyrs. It has wrought the worth while things of life for us.

It is going to take sacrifice to raise that budget. There's no use evading the issue. We have passed the penny stage, and the nickel stage. We have passed the place where we give our Church and our God the odds and ends we happen to have left over

The whole fabric of Christianity is built on the idea of giving. "For God so loved that He gave--." The Son gave His life. How much are YOU willing to give?

In the privacy of my study, I already know how much you are going to give! Does that sound strange? Not at all. I know that you will give as much as your Christ and your Church means to you. If your religion is a penny faith or a nickle faith,—that's what you will give!

We need 100 families whose combined gifts to local work will total $1.00 per week. We need at least 20 families whose weekly gifts will total $2.00. There are some who cannot give that much; but let's give all we can! We are on a sound financial basis; let's stay there!

And then there is the magnificent educational, philanthropic, and Gospel-extension work of the Church, sustained by what is put in the red-letter side of the envelope. That is the real progressive work of the Kingdom. How much can you give for that?

Brethren, let us gird up our loins and raise this budget! It can be done; it MUST be done! There are no "special collections" during the year; everything is in the budget. You can pledge to the limit, knowing that you will not be appealed to further.

Welcome the canvassers when they call next Sabbath. Pledge more than you did last year,—not for them, nor for me, but "as unto the Lord."

Yours For A Sucessful Canvass,

R. V. Gilbert

WE'RE OUT OF DEBT; LET'S KEEP OUT!

There's Only One Way,—Subscribe the Budget!

FIRST PRESBYTERIAN CHURCH
West Main St. Independence, Iowa

April 24, 192

Dear Members and Friends:-

Next Sabbath is the BIG DAY!

For, on that day, the annual every-member financial canvass will be made.

The men who will call upon you are not begging; they are not coaxing. They are doing the work of the Church---you work and mine---in an efficient, businesslike way. Let us ge behind them strong, and support them to the utmost. We can do this:

(1) By being "at home" and by giving them a cordial welcome

(2) By making a generous pledge The work of the church i the biggest work in the world. Let us treat it as such. Let us get away from a "nickel" basis and get on a "dollar" basis

(3) By seeing that every member of the family make an INDIVIDUAL pledge. There is a carton of duplex envelopes for every one in your home; take them and use them!

After a most careful survey of the needs of our church, the Trustees have fixed upon $4,975.00 as the budget for local work for the coming year. That is $95 67 a week. How much, a week, of that can YOU give?

We need 100 families, whose total gifts to local work will be $1.00 a week, to meet the sum. Will your family be one? Manifestly, there are some families who cannot do this Therefore, we need a group of families whose total weekly gifts will amount to $2., $3., $4., and $5. Maybe God has blessed you so that you can be one of these!

This is a splendid time to tear away from old customs and old viewpoints. Why not surprise yourself, the Lord, and the Trustees, by making a truly generous pledge?

Let us all work and pray that this canvass may be an outstanding event in the history of our Church. This is the earnest wish and hope of

Your Pastor,

R V Gilbert

P S

Don't forget the "red-letter" side of the duplex envelope. Our budget for benevolences is $3,000.00. That is for the magnificent educational, missionary, and philanthrop ic work of our Church. How much can YOU pledge, a week, for THAT?

R V G

V. For the Men's Bible Class

EEKLY MEETING
bbath, 10:00 A. M.

THE MEN'S MAIN STREET CLASS

MONTHLY MEETING
Third Friday, 7:30 P. M.

First Presbyterian Church
Independence, Iowa

January 30, 1925

Dear Friend:--

One hundred and three men attended the Class, last Sabbath! That was SOME attendance!

And it gave the old burg something to talk about. And they aren't done talking about it yet! Many an old codger, sitting on a cracker-box and whittling a stick, forgot to spit tobacco juice for a full minute after he heard the news!

But—here's the point:—

Some of these loafers are saying, "Aw, they can't do it again; betcha there won't be fifty out next Sunday"!

Men, let's show them! We made some "music" last Sabbath,—That's sure. Now, let's give them an encore by "repeating the chorus"! It's going to be easy this time.

The Men's Main Street Class is the biggest class in Buchanan County. Let's make it the biggest in Iowa! We're almost there now.

Everybody ready: let's go!!

Yours For A REAL BIG Class,

THE MEMBERSHIP COMMITTEE

Per R. M. Ritchie

P.S.
We call the roll by number. Don't forget yours, — it's No. 89

Keep The Roll Call Unbroken

WEEKLY MEETING
Sundays, 10:00 A. M.
MONTHLY MEETING
Third Friday Evening

OUR MOTTO
Square All Week
Round On Sundays

MEN'S MAIN STREET CLASS

First Presbyterian Church
INDEPENDENCE, IOWA

September 5, '24

Dear Friend:

Once upon a time a widow, whose husband was killed in an accident wrote to the accident insurance company as follows: "Dear Sir: I have had so much trouble getting my money from you that I sometimes wish my husband hadn't been killed." Pretty hard on friend husband!

Now the point of this story--if it has any point--is that anything worth while takes trouble. So, while it may seem to be a trouble to get around on Sunday, in time for the Main Street Class, at 10:00 A. M., we know it pays.

The "Men's Main Street Class" is different from any other class you ever attended or heard about. If you have been there, you know this. If you haven't--well don't pass up a good thing like this any longer.

The vacation season is over, and we want to get back to "quantity production" as far as this Class is concerned. Next Sunday is a good time to begin. Let's astonish the world by having a record-breaking attendance.

It will be very easy if every one who receives this letter, makes a real, honest-to-goodness effort to come Can I count on YOU?

Now then, altogether, let's get behind the Main Street Class and push, push HARD. Let's give the people of Independence something to talk about.

Yours for a bigger, better Class.

Cordially,

R. W. Gilbert
Teacher

P. S.
By the way, you may be interested in the program for next Sabbath

11:00 A. M., Labor Day sermon, "Is not this the carpenter?"
7:30 P. M., Young Peoples' Night. Service in charge of the young people.

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